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THE THEOLOGICAL CURRICULUM: ITS SITUATION AND STANDARDS [1]

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A THEOLOGICAL curriculum has its source and warrant in the life of an institution, viz., the Church. Where the principle of a free Church in a free State obtains, the substance and spirit of the curriculum are governed and conditioned by the possible service rendered to God and Country. The curriculum comprises studies intended to articulate the life of individual and institutionalized religion not as ends in themselves, but as the most certain and immediate means for the good of humanity and the glory of God.

The theological curriculum has thus its status and its function in the world of scientific knowledge and human culture, since Religion is its permanent datum, and Theology its science. It embraces varying branches of human culture and interest, governed by its religious motif. Its criterion is truth; its method unrestricted research; its service interpretation. As a science, the theological curriculum must be at once heuristic and hermeneutic. It is and always must be equally a science of quest and interpretation. Its periphery is limited

[1] Paper read at the Twenty-fifth Anniversary of the Berkeley Baptist Divinity School, Berkeley, California.

only by the profoundest reaches of the religious consciousness, and its frontiers are coterminous with human need; its justification lies in the service it renders to the simplification of religious thought and the purification of the human spirit.

The theological curriculum is accordingly concerned both with those studies which isolate the datum of theological science, viz., the Moment of Religious Experience, and those which, by its technique and theory, practically aid the religious and moral life of the church and society.

The dual function of the theological curriculum has been permanently symbolized in the Seal of this Divinity School. It carries the legend in the four Greek words "εἰμὶ φῶς τοῦ κόσμου" —" I am the Light of the World "—on the four arms of the Cross. The Divinity School conceives its ideal in study to be the quest of that light which brooks no proffered refuge in darkness. Undaunted, it follows Him who said, " He that followeth me shall not walk in darkness but shall have the light of life." It pursues its course in the knowledge that " God is Light, and in him is no darkness at all." Its stimulation is in the wise words of the Man of the Proverbs, " It is the glory of God to conceal a thing, but the honor of kings to search out a matter " (Prov. 25:2).

Behind the curriculum of this school is the spirit of its symbol—St. Cuthbert's Cross—which impels it to carry the light of its truth and grace to the uttermost parts of the earth. Historically, the symbol carries us back to the dual activity of those men who laid the foundations of English civilization; to the Venerable Bede, whose life was devoted to study and writing and teaching, and to St. Cuthbert who untiringly laid the foundations of Christianity in Northern England. The practical test of our curriculum is after all in the ability of its students to lay well and firm the foundations of a nobler civilization on this Western frontier and to carry the symbol of our redemption to every habitat of mankind.

From its inception the Berkeley Baptist Divinity School

has, with more or less consistency, conceived its dual mission as the quest of truth and the deed of ministry. From first to last a religious institution representing a branch of the Church with between eighty thousand and one hundred thousand representatives on the Pacific Coast, it has sought to minister to its denomination and also to represent for them the highest standards possible to it, of constructive and cultural thought and life in the service of mankind.

In the first catalogue of the School we find courses offered which, then as now, are basic to a well-grounded theological education, viz., courses in Old and New Testament Interpretation, Christian Ethics, Biblical, Historical, and Systematic Theology. These courses were supplemented by the generous cooperation of the Pacific School of Religion in the Departments of Old and New Testament Interpretation, Church History, and Christian Theology. Under the direction of the faculty of the Divinity School and by the courtesies of the University of California, our students have availed themselves of courses offered in the University, particularly in Languages, Ancient and Modern, Economics, Psychology, and Philosophy.

The present situation of the theological curriculum, in other lands as well as our own, demands the most thoroughgoing examination on the part of all those who are in any way the spokesmen of religion.

A free Church in a free State enjoys a priceless liberty which can never be sacrificed without disloyalty to the makers of freedom. Our present concern is not so much the quest of freedom as the knowledge of its proper and profitable exercise. We have more liberty now than we know how to use. As religionists we are too largely victims of a paralysis in religious thinking which exposes us to the crudest fanaticisms and menaces both religious and civil life.

The diagnosis of present moral and religious diseases of society and the proposed panaceas may not be discussed here and now. Two suggestions only may be mentioned as possible

contributions to the improvement of the religious situation in so far as theology can effect a change for the better. The first consideration is the limitation and adaptation of the curriculum to the needs of the students. The advancement of the curriculum is determined by the preparedness of the student entering the Divinity Schools. It is our thesis that the candidate for the ministry in pulpit and pastorate should begin his theological education in his early teens—in high school or academy—and with intelligent direction continue that preparation throughout the college course. That this is feasible can be maintained theoretically and practically. The late Bishop Nicholls of the Episcopal Diocese of San Francisco said that he had ceased to depend upon the colleges for recruits for the ministry, and directed the clergy to look for candidates in academy and high school. One of the recipients of the University of California Gold Medal for General Excellence throughout his college course, planned his work under counsel with the specific objective of a future theological course. In his case the experiment has been more than justified. Students in the Divinity School admitted to candidacy for the degree of Bachelor of Divinity are required to be holders of the Bachelor of Arts degree or its equivalent, but it is a rare occasion when a student enters with the equipment fundamentally essential to the study of Theology.

A second consideration with respect to the present situation in theology is the urgent necessity of a more general recognition of theology as a science, governed by the strictest canons of scientific principles and methods. This is a matter of practical concern alike for the ministry and laity, as well as the professional student of Theology.

In the claim that Theology is a science, it is not intended that Theology should be regarded as a congeries of sciences endowed with religious sanctions. Nor is it intended to convey the notion that the concepts and terms essential to natural science are the essential vehicles of religious concepts and

experiences. One of the most futile efforts in modern theology is the attempt to force religious and theological concepts through the sieve of the technology of natural science.

Asserting that the efforts of those who are eager to sanctify the revelations of science, as new insights into the divine power, are erroneous, Professor Eddington writes, " This attitude is liable to grate a little on the scientific mind." " I think," says Eddington, " it is not irreligion but a tidiness of mind, which rebels against the idea of permeating scientific research with a religious implication."

With this position of Eddington we find ourselves in perfect agreement, and claim also that it is not an unscientific attitude but a tidiness of mind, which rebels against the idea of permeating theological discussions with implications of the adequacy of physical technology to convey religious and theological concepts. It is impossible to make the technical terms of physical science serve equally well in cultural science.

The technical terms of physical science are symbols of the physicists' subject-matter, according to Eddington, and, for us, they are at best analogies sometimes available for the theologian.

There are no instruments of natural science that can do more than provide analogies of realities in the realms of morality and religious consciousness. " It is when life is associated with consciousness," says Eddington, " that we reach different ground altogether " (p. 55).[2] The mind has an outlook which transcends the natural law by which it functions." It is precisely this problem of the relation of natural science and Theology which constitutes the basis of the theological curriculum as a whole. It was this problem which constituted the inescapable issue for Kant and Schleiermacher, for Fichte and Hegel. Without the recognition of this fact much in their works must appear one-sided if not utterly unintelligible, and it was their significant contribution, to release both philosophy

[2] Eddington, A. S., *The Nature of the Physical World.*

and Theology from the thraldom of groundless presuppositions and dogmatisms, and prepare the way to a clearer demarcation of the fields of natural science and cultural science, each of which, while never ultimately separable, must stand in its own right and be investigated by its own appropriate methods. Natural science must use quantitative instruments and symbols, and cultural science must report its findings in qualitative terms and symbols. This is by no means a new task. It was recognized by Socrates and we owe the term Theology itself to Aristotle. There is more than a hint of the recognition of the distinctive field of Theology in Boethius. Abelard was the first to use the word "Theology" in the title of a book, and the justly great name of Thomas Aquinas owes much of its luster to his discussion of the relation of reason and revelation. In the beginning of the thirteenth century, the relation of the Faculties of Theology and Philosophy, i. e., of Science, in the University of Paris was the ground of prolonged controversy and has remained an academic and ecclesiastical problem in all universities to the present hour.

It is precisely this problem which constitutes the main issue in the so-called modern Philosophy of Religion both Roman Catholic and Protestant, if these two spheres may be legitimately distinguished for convenience as representing two different approaches to Theology. By the Encyclical of Pope Leo XIII on August 4, 1879, the Thomist theology received rejuvenation which today is vigorous in the neo-scholastic movement largely through the efforts of the late Cardinal Mercier and Prof. Maurice Du Wulf. Modern "Philosophy of Religion" more especially under the ægis of Protestantism had its rise in Windelband's Essay, *Das Heilege,* written in 1902 and published in the *Praeludien* in 1916.

Among the theologians who have contributed most to the clarification of this issue, in varying fields of interest, are Harnack and Tröltsch, Wobbermin and Rudolf Otto. In the field of philosophy we owe much to Henri Rickert among others

for the clear demarcation of the fields which he designated Natural Science and Cultural Science.[3] The same demarcation in the field of natural science could scarcely be more clearly made than it has by Eddington. It is obvious that a thoroughgoing study of Science, Philosophy, or Theology will inevitably lead us to the issue between Natural Science and Cultural Science and therewith to the necessity and, in truth, the obligation of Theology to justify and fortify its claim to the status of a science.

That there are those who would regard Theology (*ab initio*) as a pseudo-science does not concern us here. Nor can we linger to debate with those who would classify Theology in a like category with alchemy and astrology. The limitations of this paper compel us to state in the briefest possible terms the grounds upon which Theology must rank in the category of true science, even at the risk of the appearance of dogmatism, which we confidently disclaim. We are prepared to accept the terms which Eddington submits as the essential conditions of Science as a structure of relations. In his book *The Nature of the Physical World* Eddington devotes a chapter on "World-Building," in which he says, "We take as building material Relations and Relata. The relations unite the relata; the relata are the meeting-points of the relations. The one is unthinkable apart from the other. I do not think," says Eddington, "that a more general starting-point of structure could be conceived. To distinguish the relata from one another we assign to them monomarks."

Without raising modern questions of logic, dialectic, and phenomenology here, we are prepared to say that Theology needs no narrower and no broader field in which to begin its structure as a science. Religion is the datum of Theology. It is a "moment of experience" in a bipolar relation in the field of consciousness; it is a subject-object relation in which

[3] Cf. Henri Rickert: *Naturwissenschaft und Kulturwissenschaft*, J. C. B. Mohr (Paul Siebeck), Tübingen, 1921. *Die Grenzen der Naturwissenschäftlichen Begriffsbildung*, J. B. C. Mohr (Paul Siebech), Tübingen, 1921, 3 und 4 Auflage.

the identity of its relata—the Ego and the Alter—is not lost, the essence of which is conscious communion of the individual and the Unseen.

" I think," to revert again to Eddington, " we are not wrong in embodying the significance of the spiritual world to ourselves in the feeling of a personal relationship, for our whole approach to it is bound up with those aspects of consciousness in which personality is centered." And again he writes: " Consciousness alone can determine the validity of its convictions. There shines no light, save its own light, to show itself unto itself."

Since Luther, and preeminently since Schleiermacher, modern Theology has been engaged with a scientific theology which can be shown perfectly to comply with the essential conditions of a scientific world structure. Within this frame, or field, Theology finds the unit of its science. Its datum—the moment of religious consciousness—is its ultimate ground. Physics postulates energy whether that energy appears in the form of light, heat, or electricity. Biology postulates " bios " whether that " life " appears in plant or animal, in fish, or bird, or man. Psychology postulates a psyche, ψυχή, no matter in what organism, or group of organisms, activity is apparent. " Value " is an indispensable postulate in ethics as " reality " is in philosophy; and such considerations are coming increasingly to be recognized.

Each and all of these postulates are ultimates which by no instruments can be measured quantitatively, or reduced to comprehension in logical syllogism. The dictum of Dr. George B. Foster that " No god is ever found at the end of a syllogism," may be equally applied to science, for no ultimate is ever found at the end of a syllogism. Theology is in no worse case of desperation than that of any other science, for the ultimates of science, whether natural or cultural, are the postulates of reason or of faith which is inclusive of reason. " God and God's world," to translate Kant freely, " are not reachable by

rational process." [4] The datum of Theology is religious consciousness. It is a faith-relation producing a conviction of Reality—a Reality, says Bradley, which if a man denies, "he knows not of what he speaks."

As the datum, religious experience, stands in its own right in the various levels of human consciousness, Theology, as the scientific structure of that consciousness, is secure in its independence among the sciences, and certain in its interdependence with all sciences contributing to the sum of human knowledge, and the liberation of the lives of men.

We have endeavored to report faithfully, if not in literal form, at least the spirit of the curriculum in the Berkeley Baptist Divinity School in retrospect. We have endeavored to analyze the situation which universally confronts the science of Theology today. Its standards of the service of a theological curriculum must be according to the highest canons of scientific procedure.

The application of this conception of the nature and function of theological science which we had hoped to indicate here, must for the moment be abandoned. Suffice it to say that throughout this discussion we have been burdened with the consciousness of an unquestioned crisis in the present-day pulpit, in religion, in social morality, and in ecclesiastical life and thought. Theology has been too long guilty of skating around the difficulties confronting it instead of meeting the issue, at its very roots.

The supreme desideratum of our time is religion. There are slumbering spiritual energies in the life of the Church which seem to await the liberating touch of a modern ministry of the gospel equipped with the instruments of a pure heart, informed method, and enlightened conviction. This, in the last analysis, is the *raison d'être* of theological education and the highest criterion of a theological curriculum.

[4] Cf. Georg Wobbermin, *Luther, Kant, Schleiermacher und die Aufgabe der heutigen Theologie*, in *Zeitschrift für Theologie und Kirche*, 5 Jahrg., 1924, Heft 2, S. 105.

A THEOLOGICAL CURRICULUM

MILTON G. EVANS

A THEOLOGICAL school exists for specific educational purposes. The type of education is conditioned by the contemporaneous religious ideals. The ideals vary in successive periods of history in any given cultural development. Accordingly, a study of theological curricula in Germany, in England, and in America discloses interesting modifications in aim and content. Throughout the history there remains constant a conflict between the disciplinary, the cultural, and the vocational ideals. The conflict has not ceased. The cry of utility is at present arresting attention. The vocational ideal is dominant in a utilitarian civilization. Success is measured by output. Big business captures the imagination. The General Manager is the ruler and the one to be envied. Church management comes to the fore. The church must be made to function through all social processes. In an age dominated by concepts made alluring by the amazing achievements in physiological and biological research, the word function has become as significant as the word essence in ante-Nicene times; and like the ancient word it is as indefinite in content when applied to society. Then, too, the word social, under the impulse of investigation of factors that enter into human history, has become as nebulous in meaning as the word spiritual. In fact, in some circles, it has became a cant word. It is a sort of city of refuge whither a man flees, when pursued by an inquirer for exactness of statement. The social process has become a convenient phrase to obscure personal responsibility, while formally accepting the concept of person in order to make its analogies intelligible.

The net result, today, is to conceive of schools as waves appearing on the surface of the complicated movement called history. Their height and velocity are conditioned by the structure of the ocean itself. There is no god of the winds to be

taken into account. The waves themselves have no determining value. In brief, it is the old controversy between the relative values of individual and the group, except that the group, the school, takes the place of the individual. Has the college any originating power to direct that social process, or is it simply an epi-phenomenon?

If the testimony of history has any weight, schools, specially theological schools, established by persons known and unknown, have been a directing force in human civilization. The Brahmanic schools that originated and interpreted the canonical Vedas have made India; and it was the matter taught, rather than the method, that has shaped the philosophic thought of that great people. A few speculative ideas have shaped their whole social structure. The priest who conceived the idea of accounting for the caste system by deriving its component parts from the dismembered God Purushu had more influence than thousands of his fellow priests who busied themselves in functional management of the temple. Details of ritual, architectural symbolism in temple-building, composition of hymns and music, pageantry, all the accessories of social functioning, were but instruments of the creative idea. The significant thing was not program or method, but what program and method purposed. If the purpose were simply to secure participants in rite and ceremony, slavery would be the result. The whole social process in India was the result of a false theological opinion. Divine authority in the priests was of course socially originated by the priests themselves, and until another creative drive, more humanizing, overmatched it, the caste system would remain. It did remain unchallenged until somewhat over a hundred years ago when a younger India educated in a non-Indian environment challenged the authority of the Vedas as divinely inspired. The creative idea of the Christian God as revealed in and through Jesus is being kept alive in India through all the agencies of Christian schools. But the methodology of these schools only perpetuates the creative philosophical idea of the

fatherliness of God. Caste systems may be the result of a dismembered god; human brotherhood is the consequence of the incarnation. The Logos of Christianity is supplanting Purushu of Hinduism, not because program and method of propagation and teaching essentially differ, but because the regulative ideas differ.

The same observations may be made in tracing the history of Buddhism, Mohammedanism, Confucianism, and of each of the great subdivisions of Christendom.

The same fact holds good in the history of every science. The Copernican theory was more influential than any of the special sciences that have developed in consequence of it. The doctrine of evolution dominated the thinking of successive geniuses through centuries before the laborious work of Lamarck and Darwin and Wallace. Huxley, the interpreter and sermonizer was more powerful in gaining a hearing for the doctrine than contemporary scientists who were confirming and modifying the researches of Darwin. Each experimenter devised new instruments of research, i. e., perfected the methodology, but added little to the theory itself. In brief, the old saying that ideas rule the world is the fact; and this fact has conditioned the rise of theological schools. Inevitably, these schools were sectarian or denominational in origin. So also are schools of law and of medicine. Allopath and homeopath and hydropath and osteopath are as familiar as Baptist and Presbyterian and Methodist and Episcopal. The content of the curriculum in each school was determined by the purpose of each denomination. The major emphasis was on apologetic in one form or another. Even the exegesis of the Bible, the nominal text-book in all the schools, had an apologetic aim. The Bible was not studied as an end in itself, but as an arsenal from which weapons could be drawn for offense and defense. It was not conceived as a body of literature, but as the sword of the Baptist or Episcopal controversialist—theoretically by both as the sword of the Spirit.

Within recent years, the study of origins of civilizations included the origins of Judaism and of the Christian Church. What historians were doing for Greece and Rome and England would of course be done for Christianity and for each of its divisions. This inevitably led to study of origin of the Bible as a whole and of its several parts; origin of the officers of the church; origin of its rites and ceremonies; origin of doctrines peculiar to each sect, and origin of the whole Christian movement. This necessitated modification of theological curricula. More attention was given to the Bible, but for a different purpose. Less emphasis on texts and on language; more emphasis on the history of the Bible, of each book, the content of each book, its setting in history, and allied questions. All schools were more or less on the defensive. They were concerned to prove the Bible unique in its origin, as contrasted with other literatures, specially books called sacred in other religions. Inevitably new courses of study were prescribed. But school years are limited in number. Hence study of the original languages was dropped from curricula, and the vernacular studied. But a problem arose. What translation was the best? It was difficult to pass from the concept of authority to concept of accuracy; but it had to be done. The scientific spirit of the age demanded it. The question no longer was, Is this text divine in authority, but is the present text a true representation of the facts or doctrine as originally written? Love of truth for its own sake is the divine authority, and imperiously demands a minute lexicographical and syntactical study of the original text of Scripture. This applies equally to the text of Homer, or of Horace, or of Shakespeare. There must be a place still for mastery of Hebrew and Aramaic and Greek and Latin, if we wish to trace origins to their sources. For language itself is socially conditioned, and is the window through which we look into the soul of the writer and of his contemporaries in so far as he correctly portrays them. Hence, the Christian church must not be content with study of the Bible in

its English or German or French translations, if it be regarded a book of origins. If that were the condition today, we should be in the same situation as Jerome, when he found varying readings in contemporary Latin texts. He determined to go to the sources. The dark age of the church was the age of the Latin Vulgate. Erasmus and his contemporary scholars dispelled the darkness by his Greek New Testament. The light has been growing brighter as uncial and minuscule and version and early writers and historical criticism combine to push us back to the time when the creative words of Peter and of Stephen and of Barnabas and of Paul and of John produced a new social group whose illumined spirits gave us our earliest Christian literature. If a dark age ever comes again, it will be because we have no record of origin except our English Bible, and know not how to bridge the chasm between the then present and the unknown past. For men will always be interested in origins, and will wish to know the source of their beliefs and practises. When the church depends on contemporaneous literature only, whether believed to be inspired or not, there is need of a renaissance to early Hebrew and Greek and Roman culture. This does not mean that every theological curriculum must make compulsory a study of Hebrew and Greek; it does mean that every theological school to render enduring service to the world, must have on its teaching staff competent linguists and historical interpreters as impersonations of the ideal, and who shall by their enthusiasm and skill evoke a desire on the part of one or more in every class to know the languages in which creative ideals were first expressed. These few also will be the guardians of the primitive message by tracing with patient toil the deviations, intentional or unintentional, of each succeeding generation, of transcribers or translators who purposed to give the words of Moses, or of Isaiah, or of Jesus, or of Paul. The few thus induced to specialization will have educational value for those of the class who have no linguistic ability and no special curiosity as to origins. The many will appreciate

the value of the few, and in later life, when each goes to his own type of work in the ministry, they all will know that they are engaging in a common enterprise. The surest way to bridge the gap between the so-called expert and the majority of ministers is to have each learn to appreciate the work of each when they study in adjoining rooms in the same building, and sit side by side in the same lecture-room.

What has been said is not meant to exalt scholarship as exemplified in the field of Biblical studies above that in other departments of a theological curriculum. Scholarship must be as exact in modern history as in ancient, in the history of a State Convention as in the history of a denomination. It requires the same patience and toil and ingenuity to trace the origin of Baptists, for example, as to trace the history of Catholicism. It requires the same mastery of individual and social psychology to understand Roger Williams as to understand Jeremiah, to evaluate the work of Wesley as that of Paul. Shakespearian scholars display as much technical scholarship in giving us an edition of Shakespeare, as if they had produced an edition of Sophocles. It is not a question of the fact of scholarship, but of the field which he has selected to do his work. In every department, the aim is accuracy, i. e., truth. The purpose of no department is to insist that all shall be translators or historians, or speculative theologians. The purpose is to cultivate the habits of industry, inquiry, research, that the fact may be ascertained and the truth discovered. If in the course of the years of study two or three in every fifty discover a taste for specialization in each department, each head of the department will have contributed his share in keeping open the channel between the past and the present, whether the past be as remote as Abraham or as near as the ministry of W. N. Clarke, John A. Broadus, and Cornelius Woelfkin. The fact is, the church of the present decade would be greatly benefited if it knew the facts and ideas of the past forty years. Contemporary history is as important as the remote ancient.

But contemporary history has been made exceedingly complex for the Christian church. Our missionary era has introduced new sources of knowledge, created new social groups in every country, demanded new modes of approach, and produced new problems. It must acquaint its prospective pastors with the facts. In viewing foreign fields, it sees primitive peoples with crude religions, peoples of ancient and highly developed religions, peoples professing a degenerated religion, peoples professing religions arrested in development. In viewing home fields, it sees old Christian communities enfeebled, pioneering communities in which new life must be quickened, foreign-born populations to be reached. To meet these varied needs theological schools are commissioned to give knowledge of specific fields, a just estimate of the religions to be met and won, a new and far-sighted mode of approach, and knowledge of the organizations created by the church to carry its attack to victory. What can be done by a school in three or four years to equip young men to fit themselves to be specialists in the manifold activities suggested by this compact statement of the situation as it exists today? Practically nothing, if much of the older curriculum be retained, and much should be retained. The curriculum has been modified by introducing courses in the history of religions, psychology of religion and philosophy of religion in order to give a general view of the whole field. Enough must be given to give the facts, to excite interest, to awaken sympathy, to stimulate the will to active cooperation in Christianizing the world. It is not the purpose of a theological school to graduate propagandists, translators, explorers, denominational executives. It is not a graduate school for specialists, but a place for the training of pastors for the greatest number of local churches, which must be made familiar with the facts. These pastors are the channels of knowledge from the Seminary to the local church. If in the providence of God a few out of a hundred are incited to take up special work on foreign field, or in frontier work, or in country parish, or in

community service in congested populations, and the rest of the hundred cooperate in any church in furnishing funds for execution of special tasks, the Seminary has served its purpose as the agent of the whole church.

In brief, a theological school, like a medical school, aims to prepare the general practitioner. In undergraduate days, a student may discover his aptitudes, and early in his practise specialize in some one phase of medicine or surgery. The majority will remain in what is called in the medical profession general practise, and in the ministry the pastorate. In this field he may find his taste turning in the direction of modern church history, Christian biography, sermonizing, study of Hebrew, or of Greek, church polity, missionary enterprise, religious education in a special sense, psychology, philosophy, newspaper contributions, book-making, etc. If in college and seminary, he has learned the habits of industry, accuracy, fidelity to tasks assigned, master of material day by day, he has acquired the moral assets that will enable him to be a special contributor in addition to his pastorate of a local church. If he has acquired the will and the vision to choose to specialize in some field of theological curriculum rather than in golf, or tea-parties, or indiscriminate visiting, the seminary has done its perfect work.

At bottom, the question is not so much the content or extent of the curriculum, as the purpose and power of the atmosphere of the school as a whole.

In a Seminary, as nowhere else, the student ought to discover that history shows that the church while professedly not of the world, has had its moral power weakened by contact with the world. It has always compromised with its environment. Recovery of power has always been conditioned on personal surrender to the regulative ideas of the earliest Christians, on adequate knowledge of the revelation of God in history, and on discipline of mind that enables one to meet recurring contingencies with assurance of mastery. Hence, the

church for renewal of its moral and religious ascendancy commissions its schools of theology to qualify prospective pastors and teachers and executives of organizations to become wise and fearless and sympathetic interpreters of human history, whose records are the products of art and of science and of philosophy. When this ability is acquired in the Christian spirit the church itself will be purged of literalism in interpretation, formalism in piety, censoriousness in judgment, and covetousness in all social relations. A theological curriculum, whatever its extent and variety, whatever pedagogical methods adopted, should be formulated to orient Christian workers of various types in this complicated social structure called the world, that they all may use whatever ingenuity each may have to accomplish his part of the all-inclusive purpose—the redemption of mankind from the power of moral evil and all its consequences.

WHY GREECE FELL SHORT OF MODERN SCIENCE

DANIEL G. STEVENS[1]

DOUBTLESS the question proposed in the subject of this paper demands too much. Of course the ancient Greeks fell short of modern science. If we use the term modern in a narrow sense much affected by our contemporaries, not to say by ourselves, able men who stood in the forefront of scientific study and achievement less than four decades ago have no place among the highly privileged elect of this day of enlightenment. My main line of inquiry does not ignore the plain fact that it is unreasonable to expect a people to be anywhere except in their own place in the scale of development.

The Eohippus, so the story of the evolution of the horse relates, was a small animal, no bigger than a domestic cat, and had four complete toes on each fore foot and three on each hind foot. Certainly I shall not reproach this creature on the ground that somehow he did not at once turn into a Percheron draught-horse or an Arabian racer. He must have been a marvelous little beast. I should regard him with wonder, especially if I knew what Hippus was destined to become. And most assuredly I shall not stare with haughty contempt upon a Greek of 500 or 300 B. C., because when looking at the sun, moon, and stars, or observing fire or water or plant or animal he did not see all that a scientist of 1931 may see, or interpret what he saw as our teachers in astrophysics and biology would interpret these fragments of the wealth of the universe.

My subject connotes a contrast that makes us very happy in our favored age. It acknowledges also ancient marvels of intellectual achievement before which we must stand in admiration.

Who had the bigger brain, Aristotle or Sir Isaac Newton, the most superior scholar among the Egyptians whose observa-

[1] Deceased May 11, 1931.

tions of the rising of Sirius determined the beginning of the new year or one of those brilliant physicists whose work signalized the new departures in science in the opening of the twentieth century? Such a question is not without reason, so great has been the advance in knowledge in these modern times as compared with the ancient eras of intellectual flowering and fruitage. How were the men of these latter times able to put to their credit such great achievements in the realms of knowledge? Is the explanation to be found in themselves, that they have been so vastly superior mentally as compared with the best of the ancient generations who had to plod along in the ruts of meager knowledge of the universe and its ways?

Whatever else the leaders in Greek philosophy and science had or lacked, they had brains. Their names have been household words, because their meaning and value have been lasting and have become world-wide. Socrates, Plato, and Aristotle—no mere mummied titles these, dead residents in museums musty with memorials of a past overwhelmed with age and decay, their chief claim upon attention being that they are curios like rude flints from an ancient kitchen-midden. No; they are living presences rather, immortals that have outlived the centuries, because so great was the thinking for which they are the symbols that it has builded itself into the thought life of the world.

Aristotle was encyclopedic—in the range of his mental interests, in his compass of sources of information, in his record of observation and argument and conclusions. He was no mere scribe—no mere ear and pen. His was the searching, criticizing, organizing, crystallizing mind. It is easy for this modern age to criticize him, to point out his errors and deficiencies. What ludicrous mistakes! If he saw so much why could he not see more? What wild presuppositions! What narrow limitations of real knowledge in the veriest fundamentals of biology, for example! And yet what Aristotle has done " remains the most marvelous and influential system of thought

ever put together by any single mind. It may be doubted if any other thinker has contributed so much to the enlightenment of the world. Every later age has drawn upon Aristotle and stood upon his shoulders to see the truth." "No other mind for so long a time ruled the intellect of mankind" (Durant, *Story of Philosophy,* p. 104, 105).

It was not only that Aristotle, "almost entirely by his own hard thinking," created and organized a new science—Logic—and thus provided an "organon," a ruthless method, not indeed for the discovery of truth, but for the testing and clarification of thought; he also made an encyclopedia of the knowledge and thought of his time and was himself a contributor of abundance to its wealth. He organized natural science. He was not the first scientist among the Greeks; others had made observations and had made amazing anticipations of very important modern discoveries. They had speculated on origins and causes, on the primeval condition of things, on the nature of matter, on natural law, and had reached conclusions that are astonishing in their evidence of the range and keenness of the probes of thought. Heraclitus (530-470 B. C.) said that all things flow and change; in the stillest matter there is motion. There is but one constant, and that is law. Empedocles (445 B. C.) developed the idea of evolution, telling of increasing complexity in organism, natural selection, adaptation to environment, survival of the fittest. Leucippus (445 B. C.) and Democritus (460-360), master and pupil, theorized on materialistic, deterministic atomism. Perception, they said, is due to atoms striking the eye. New worlds are constantly arising.

Aristotle's astronomy shows little advance upon that of his predecessors. Pythagoras had made the sun the center of our system. Aristotle gave that place to the earth. On the earth upbuilding, dissolution, and reconstruction succeed one another in endless cycles, in nature, and also in civilization which reaches a zenith only to lapse into barbarism and to renew the travail.

As Aristotle walked up and down in his great zoological garden he was on the trail of evolution, but knew it not, although he perceived and described most suggestive facts. He observed an ascending series of living things, plants and animals. But so closely connected were the links, that the gradations in passage from one to another were hardly definable. Indeed the boundary between what is called the non-living and the living is indistinct, so much so that he supposed there might be a kind of life in inorganic matter. It was difficult also to tell whether some living things were plants or animals. The continuity of gradual change was evident; so was the developing diversity. Life shows itself in increasing complexity, and enlarging intelligence, in specialization of functions with centralization of control. Aristotle remarked the structural likenesses of birds and reptiles; he was able to place the monkey between quadrupeds and men; and assigned man to one group with viviparous quadrupeds.

Yet for all that he saw, and in spite of all his known ability in generalization, Aristotle failed to coordinate his findings in a statement which showed a grasp, however slight, of the law of evolution. On the contrary, with his well-known readiness to criticize adversely the conclusions of his predecessors, he rejected other men's findings that could have been extremely helpful in the formulation of the law. Empedocles had remarked in all organs and organisms the survival of the fittest, and Anaxagoras had conceived that man had reached such superiority in intelligence when his forelimbs were released from their one-time labor of locomotion. Aristotle would have nothing to do with such suggestions, much as many many regret his failure to do so.

Yet why be surprised that the man did not wholly anticipate the discoveries and theories of Darwin and of other moderns? Let not our superiority and sophistication make us blind to the real achievements of the Greek founder of science who put enough, and vastly more than enough, to his credit

so that on the score of single discoveries he is worthy to stand among the real road-breakers and masters.

Only a real student of the history of biological science is prepared to appreciate what Aristotle did. To recite the tale of his advances would fail of conveying the proper effect where only the ordinary reader is giving attention. And I am not concerned to recite the history of the man's work. My main point here is that intellectuality was not in its infancy in that early day. Mental power of an extraordinary degree flourished in a noble maturity. Giants in mind struggled to know, and out of their wrestling brought forth imperial conquests.

But again, if Aristotle and his predecessors did so much, why did they not do more? Why did that day of growing illumination so quickly cease? Why did the science of Greece suffer arrested development when by reason of achievements the future might have seemed secure? It is to such questions that I would address myself here.

1. An interruption to the progress of philosophy and of science came in the rise of Rome to political domination in the Mediterranean world. The idea of world empire thus realized by Roman arms and diplomacy was nothing new. Alexander the Great achieved the conquest of the East, and had he lived might doubtless have had similar success in the West. His lieutenants aspired to complete his work, but failed. The force of circumstances rather than real genius for the tremendous business in hand brought the prize into the lap of Rome. Rome was marked by power rather than by light. Neither the people nor the rulers had received an education adapted to fit them for the development of any adequate policy in the government of the world. True, there were admirable old Roman virtues. But these did not claim with a controlling grip more than a few noble exceptions among those who were exposed to the temptations of the Roman success. With some of the provincial governors the finer traditions of dignity and virtue survived;

there were models of civic excellence such as the Scipios. But to a degree that filled the world with a growing sense of injustice and oppression corruption followed close in the track of opportunity and spread a honeycomb of weakness where there should have been a texture of unfailing strength. The common people degenerated into a mob satisfied if bread and circuses were provided, while those higher up used their access of wealth and power to steep themselves in luxury and vice. The descent was swift and profound.

Higher education was limited to a narrow circle—the Scipionic group. The best of it was borrowed, not native. For the stimulus to real culture and the material for learning and literature Rome was dependent on Greece. This fact has been attributed to the earlier lack of time for the development of a strictly Latin literature on native soil, out of native elements so essential to a literature.

> Until after the first Punic War, the life of Rome had been one long succession of wars for existence, during the latter period of which the Romans came into contact with Greek culture and civilization in Sicily and lower Italy. There had been no opportunity for a native literature to develop. That there were at hand the elements of one, which under normal circumstances might soon have shown a sturdy growth, we have abundant evidence; but when they won time to turn their attention to literature, it was found to be much easier to transfer the finished products of Greek culture to Rome than to develop the native product to suit a taste already grown critical from foreign contact.

So has said Gonzalez Lodge.

As in literature and the other fine arts, so also in philosophy and science. Is it too much to say with Durant that the Romans "lacked leisure for subtilty and speculation," so they took their philosophies ready made, they brought back the systems of thought like their other spoils of conquest to their home city whither flowed the best and the worst of all nations? Horace pithily phrased it in the day when the process was still going forward:

Graecia capta ferum victorem cepit, et artes
Intulit agresti Latio,[1]

in Conington's paraphrase:

Greece, conquered Greece, her conqueror subdued,
And Rome grew polished, who till then was rude.

Here is not space nor the occasion to tell in detail the story of the interpenetration of the thought of Rome with the contending ideas and ideals of Greece. Not unthinkingly did Rome receive them, hanging them up in her mind like so many mementoes hastily snatched in the course of a day's run into a new land rich in interests and values. Of course the Romans appropriated what appealed to them. Their temperament and genius made them more easily accessible to some schools of philosophy rather than to others. Stoicism and Epicureanism had the direct and easy path.

The best Romans were warriors. The organizer and the soldier tend naturally to Stoic moods. Increase in the slave population helped on the drift.

It is difficult to be master or servant if one is sensitive. So we have the *Meditations* of Marcus Aurelius the Emperor and the *Dissertations* of Epictetus the slave, the one work no less famous than the other, and the two together proving how acceptable the Stoic doctrine was to men in the height and on the lower level of the Roman organization of society.

Epicureanism likewise had its appeal. Epicurus had taught that the apathy of the Stoic in the presence of a world of troubles is impossible, and that pleasure is the only true end of life. In a Rome where the gates to possible luxurious living had been set wide such a philosophy might easily gain adherents. Even if the founder had expressly warned against sensuality as a hateful degradation of his ideal, there would be those who would willingly forget and misunderstand, and yet persuade themselves that somehow they had a philosophy from

[1] Horace, Ep. 2, l. 156.

the Greek seat of culture as the justification of their foolish lives. They could not so misunderstand if they listened to a supreme interpreter of the doctrine who arose on Roman soil. Lucretius was a poet-philosopher whose epic treatise on *The Nature of Things* has been called "the most marvelous performance in all antique literature." T. H. Huxley avowed that "Lucretius has drunk deeper of the scientific spirit than any other poet of ancient or modern times except Goethe." He did his drinking for the most part at the springs of the Greeks, especially at that of Epicurus himself whose doctrines he faithfully reproduces. His originality glows in his poetic perceptions and appreciations. In his reconstruction of the natural history of the world a fine imagination stood him in most excellent stead. His Roman mind betrays itself in his development of the conception of the world as a universe of law. Evolution and dissolution—things form and melt, and others come again —is the great law. His Epicureanism is mixed. He lived in parlous times, in the midst of political alarms and strifes, when the life of the republic was fast preparing for the coming of the Cæsar. Did he preach the Epicurean doctrine of pleasure? The shadow of ruthless change lies over his world, the note of pessimism sounds through his verse. He is like his Greek master, rather Stoic than Epicurean. In view of the present strife, of death that will not be denied, and of no life beyond the grave, what is the true wisdom? Simply to grasp the facts of ruthless materialism and of a universe of law and "to look on all things with a mind at peace." Was the propaganda insufficient for him who bent all the energies of his unmistakable genius to give it charm and power for his fellow countrymen? For some reason, while as yet his poem was unfinished, Lucretius took the Stoic path of suicide. And Rome, mistress of the world, was slaying herself. The agony was prolonged, but the end was death.

The power was military and temporary, not inventive and creative.

2. It is a commonplace fact of history that some of the most progressive peoples have afforded most striking illustrations of arrested development. Egyptologists have remarked how sudden and how rapid was the rise of the Egyptians to a certain peak of knowledge. If the findings of these antiquarians are correct, there was a time when, about 5,000 years ago, the Egyptians knew so little about building that in constructing memorials to their dead, the best they could do was to pile crude rows of uncut stone around the burial-place. Yet, within the short space of one hundred years, so rapid was the development of knowledge and skill that they became capable of the construction of the great pyramids, structures on which the surfacing is so perfect that huge granite blocks eighteen feet on a side are joined together without cement and with not so much as one one-hundredth of an inch of space anywhere between them. That required engineering which represents the apex of builders' art, and which stands as a challenge not taken up by the boastful world of the twentieth century. At that early day, somewhere, somehow, Egypt laid hands upon the key to a certain kind of industrial development, and pushed that development to a degree that has never found a parallel in history except in the last one hundred years since the modern industrial revolution set in.

But having gone so far, Egypt stopped.

The story of Greece presents the same phenomenon. About 500 B. C. Greece found a key of progress and developed a civilization at which the world has been wondering ever since. On the intellectual side, and in achievements of art and of esthetics, Greece reached a Mount Everest summit. But if the rise was swift and triumphant, the stop was sudden and decisive, and the glory sank in decay.

Robert A. Millikan, lecturing before the Midwinter Convention of the American Institute of Electrical Engineers, in New York, on February 15, 1917, has affirmed that in neither case was the arrest of development necessary. The Egyptians

and the Greeks might have gone on, could have gone on, if——. There was vastly more for them to do. But they did not do it, because they lacked the spirit requisite to the doing. "If the Egyptians and the Greeks had developed the modern scientific spirit, the spirit of search for new phenomena and new methods, they could have found them."

This spirit of modern science has been defined by Millikan as having three elements: a philosophy, a method, and a faith.

All primitive peoples, and some not so primitive, have held a philosophy that is both animistic and fatalistic, attributing all phenomena that are unusual or not immediately intelligible to the direct action of some invisible personal being. Everything that happens is the will of the gods, and man himself is not a vital agent in the march of events, he is but an atom, hurled hither and thither in the play of mysterious, uncontrollable forces.

But the philosophy of physics, held with growing conviction as a working hypothesis from the time of Galileo, maintains that the universe is rationally intelligible, no matter how far from a complete comprehension of it we may now be or may ever be. All phenomena are connected, and we may work on confidently in hope that the connections will be found. Not merely so-called material things, but good, and mind, and soul, and moral values—the expression is another name for God—are all parts, interrelated, interconnected, of the great whole.

The scientific method is objective—a method practically unknown to the ancients who were subjective in their thinking and built up their views by introspection. Modern science proceeds by use of working hypotheses which go into the discard as soon as they fail to work. Minute, careful, dispassionate analysis characterizes the method. The least trace of prejudice or preconception is beyond pardon.

By the scientific faith man is not a pawn in a game played by higher powers; his external, as well as his internal, destiny is in his own hands. Even the most mysterious, most capri-

cious, and most terrible of natural phenomena is capable of a rational explanation and is ultimately amenable to human control.

Millikan affirms that Egypt and Greece lacked the scientific spirit. Hence their progress which had been so phenomenal suffered an arrest that by contrast is equally remarkable.

Let us, so far as the present paper is concerned, leave Egypt out of consideration, although profitable study may readily be made in the history of that land of triumphs in science.

Of Greece and her pupil Rome certainly Millikan's charge is true, if the demand is that there be conformity in all details to the definition of the scientific spirit. But the complaint must be modified and is weakened when one gives heed to the facts of the developing scientific conception of nature. The early science was sadly mixed with theology; explanations of the unusual and obscure were sought in supernatural agency. As early as the seventh century B. C. the Ionian Greeks began to seek out and to name natural causes of the mysterious. So far as the leading observers and thinkers were able to go in this direction they were building up real science; the philosophy they put forth was a natural theory of the world into whose orders of facts they had been delving. Their successors all over the Greek world built upon their foundation, not however without critical examination of theories and the formulation of new ones that seemed more satisfactory. Sometimes this criticism replaced the better with the worse. But the fact is that the seekers after truth were replacing the theological and superstitious conceptions of the cosmos with a view that recognized natural explanations as within man's grasp.

As already pointed out, when the Greek theories of the universe passed over to Rome, one of them found a propagator of the first order of ability; Epicureanism found Lucretius. In this man the passion and the graphic powers of the poet were united with the calm logic and the constructive generalizing of the philosopher.

It is true that Lucretius speaks of the gods, but only to rule them out of all connection with the world, only to say that there is no divine power in the universe, no directing and shaping mind. All that is results from matter and chance, from the fortuitous whirl of the atoms which are the building stones of the universe. But chance is not mere accident after all. Filled with scientific imagination Lucretius sought to trace out things and phenomena to their natural causes. Nothing can happen without cause. There is a fixed order. The universe is the manifestation of eternal change under the realm of law. Here I have nothing to do with this man's errors and inconsistencies. He did some weird thinking, he reached some amusing conclusions. My only point here is that he was not hampered by theological preconceptions and prejudices. He was without sympathy toward men's belief in supernatural action in the universe. To him the world of things was a natural order. Theological explanations were useless, hurtful, enslaving. He dealt with them only to deliver men from them. Surely this man may be reckoned as possessing the philosophy and the faith of science.

But it may be objected that Lucretius and his predecessors in study of the universe did not practise the modern scientific method, that they were introspective and subjective in their thinking, not objective as is the scientist of today. To that let it be said that it is simply unreasonable to ask of these men a demonstration of progress which more than two thousand years have been given to achieve. Let it be said also that the idea of going directly to nature and subjecting her to a probing interview is not by any means modern.

To be sure when science was in the processes of gestation, and even after it had been born men used imagination as well as reason, they were guilty of speculating and of overhasty inference; and moderns are not above pursuing such methods. But the idea of experimental inquiry is old. The physician Hippocrates in the fifth century before our era studied the

development of the chick by breaking hen's eggs in the various stages of incubation and incorporated the knowledge thus obtained in his treatise on "The Origin of the Child." Aristotle, late in the fourth century before Christ followed this example by performing experiments that enabled him to give a description of the development of the chick which arouses the admiration of embryologists of today. Aristotle was unusually well equipped with zoological and botanical material, thanks to the royal pupil who became his patron. The Roman naturalist Pliny, who seems to have been a most diligent collator of other men's opinions and discoveries rather than an original investigator of any great moment, informs us that Alexander the Great instructed his hunters, game-keepers, gardeners, and fishermen to provide Aristotle with whatever biological material he might require. Other writers say that at one time he had more than a thousand men in Greece and Asia, gathering specimens of fauna and flora from every land. In respect of means Aristotle was unlike many other leaders in the pursuit of philosophy and science. He had a large private income which was materially augmented by his marriage into the family of one of the most powerful public men in Greece. Athenæus may not have been careful to know and to state the exact figures when he reports that Alexander, out of the spoils of conquests giving like a modern millionaire, bestowed upon Aristotle, for the purposes of equipment and research in biology and physics, the sum of 800 talents, that is, about $4,000,000. That Aristotle understood how to employ the funds to better purpose than to pay himself for sitting in separation from studious contact with nature and drawing ideas from his own introspection, is clearly evidenced by that great zoological garden which was stocked by his own agents and by the largesse of Alexander. It may well be that they are right who think that Aristotle suggested to Alexander the sending of a costly expedition to explore the sources of the Nile and to ascertain if possible the cause of the annual overflow; according to the findings of this

group of ancient investigators the inundations were due to the melting of snow on the mountains of Abyssinia. Obviously the idea of searching for the natural causes of phenomena was by no means foreign to inquiring minds in ancient times. Byrd's expedition to Antarctica was paralleled by that expedition to the Abyssinian sources of the Nile financed by Alexander the Great.

3. Let it be recognized that Hippocrates, Aristotle, Lucretius, and other keen minds of the far-away yesterday who went to nature and questioned her concerning her works and ways, did not attain to the measure of knowledge of nature's laws of which modern scientists boast. But alongside of that recognition let another be placed, namely, that the wealth of knowledge of which the twentieth century is so proud has been built up with relative slowness. Even modern scientists have not been able to see everything at once; and for not a few reasons they should be able to see much more readily and more fully than their old-time predecessors. For they have advantages where the ancients had limitations.

At the meeting of the National Academy of Sciences in Berkeley, Calif., on September 18, 1930, the discovery of living bacteria of brilliant hues in Pennsylvania anthracite coal was described by Dr. C. B. Lipman, of the University of California. Professor Lipman, more than a year previous, had found living bacteria in pre-Cambrian rocks, the earth's oldest known rocks, usually estimated at more than two hundred million years old, and he was seeking further light on the origins of this life in the stone when he came upon the bacteria in the coal. To see the tiny living things it is necessary to use a microscope that magnifies two thousand diameters. Such a microscope is available.

The ancients had no microscope. They lacked the instruments of power and precision which are at hand for the convenience of their modern successors in scientific investigation.

Crude and few were the instruments devised by the Egyp-

tian priest-astronomers. Sun-dials, water-clocks, and the *merkhet,* a measuring instrument for determining the time from the observation of stars near the meridian, were their total contribution of mechanical means to help in the study that was their official duty and their personal fascination. The Babylonians, even more effective observers of the heavens than the Egyptians, seem to have had even less equipment. The Greeks invented several contrivances described by Claudius Ptolemy in the *Megale Syntaxis,* or as the Arabs have led us to call it, the Almagest. The essential feature was the graduated arc of a circle, provided with adjustable sights and supported in the plane of observation. Greek industry was the victim of a stagnation induced by disdain for manual work and the rapidly developing system of slavery; and the complications of politics turned many of the best minds away from science into political and ethical theory. Genius was not concentrated upon the devising of mechanical aids. "Of all our mathematical, optical, and physical instruments he (Aristotle) possessed only the rule and the compass, together with the most imperfect substitutes for some few others" (Zeller). The few mechanical products of Greek ingenuity were adopted with no important change by the Arabs, Hindus, and Chinese, and at the period of the Renaissance were the body of the equipment of Tycho Brahe's observatory. Brahe (1546-1601) recognized the need of improvements and himself set about the task. But he occupied himself with seeking what might be done by developing the possibilities of the old equipment, failing to see the opening for a great new departure although it lay at hand. To help old, weak eyes spectacles had been in use since the end of the thirteenth century. There was the lens with all its wealth of worth for science, and even Tycho Brahe could not perceive the suggestion that was beckoning.

Who first discovered the lens? Nobody knows. A piece of rock crystal, oval in shape and roughly ground to a plano-convex form was found in the ruins of Sargon's palace at Nim-

roud. There is no proof that, for all its suggestiveness to the modern beholder, it was actually intended and used as a lens. Gems of antiquity sometimes show a minuteness of detail and a perfection of workmanship that occasion wondering question if perhaps the workman wrought with a glass at his eye. Pliny the naturalist relates that globes filled with water were used as burning-glasses. Seneca remarks that small letters appear larger and more distinct when seen through a globe of glass filled with water. But while observant men noted such facts, they were not led thereby to devise optical aids, although the need of help for defects of vision was present and pressing. But with the close of the thirteenth century came the invention of spectacles, a big step forward, and then again a long wait for the next great feat of progress—the telescope.

Who invented this indispensable instrument of the astronomer no one can tell. Roger Bacon has probably had tribute of praise in this connection beyond his deserts. That he and his teacher Grossteste knew something about the properties of lenses and concave-mirrors seems well attested, but that he used telescopes in astronomy is not convincingly proved. The turning-point seems to be the work of Galileo. The principle which during three hundred years had been applied in the case of spectacles was suddenly recognized and utilized by this pioneer in the new astronomy, who thus brought about quick transformation of the equipment of the observatory and laid the foundations for astrophysical research. Now at last worlds of facts that without the telescope must have remained undiscovered began to be seen, and the way was open for great forward steps in understanding the universe.

There is no need to follow here the story of the improvements in the telescope, fascinating though the story is. Every one who is at all familiar with even the larger outlines of the results of modern astronomical research is aware that the advances gained have been the fruit of patient, skilful use of the advantages at hand in possession of the telescope and of the

auxiliary instruments that have been invented. And there is no need that I shall list here the other instruments, mechanical, optical, electrical, that in amazing number and variety have been devised to meet the needs of scientific experimentation and research. What has been said of the telescope will suffice as an illustration and a suggestion of the service instruments have rendered to explorers of the mysteries, near and remote, of the universe.

On the ground of information, collated and increasingly accurately interpreted, that was made available by use of instruments, old theories, working hypotheses of the elder sciences, have been set aside. In the light of this experience, learned men of today may well be humble. Additional information, adequately interpreted, may undermine the present dominant theory of relativity in explanation of the universe and send the structure into ruin. Whatever pet theory may be involved in danger, no true scientists will be so proud of his brain children as to affect to despise the tools with which he may amend defects of his senses and so win larger and more exact evidence of what nature is from nature herself. Sir James Jeans affirms that physics is delivered over to mathematics. Says Jeans, with the publication of Einstein's short paper announcing his theory of relativity in June, 1905, "the study of the inner working of nature passed from the engineer-scientist to the mathematician." Yet even Einstein will journey from his distant German home to our own Pacific coast avowedly in order to visit astronomical observatories with instrumental equipment of world-wide fame, that he may gain first-hand benefit of visual contact with the vast depths of space and may consult personally with the men who use these most modern, at once most delicate and most penetrating, means of questioning nature. On the other hand a Hindu astronomer has spoken with unscientific extravagance. After describing a new instrument this Baskara (in the treatise *Siddhanta Siromani*) has exclaimed: "But what does a man of genius want with instruments, about which

numerous works have treated? Let him only take a staff in his hand, and look at any object along it, casting his eye from its end to the top, there is nothing of which he will not then tell its altitude, dimensions," etc. So! And with a stroke of rhetoric the Hindu would put us back in old Egypt or in Greece, with the Nile priests or the surpassingly intellectual Aristotle. There were brains back there, and canes a plenty. But the discoveries of modern science have waited for the development of instruments, for without them brains could not have their more perfect work.

ONE CLASSROOM PROCEDURE AT CROZER

STEWART G. COLE

THIS article illustrates one type of classroom procedure in current theological education. Thirty-five students are enrolled in the writer's course in " Principles of Religious Pedagogy." By the consent of the class its members were organized into six groups with chairmen. Common reading assignments bearing on selected themes were adopted by the students. The instructor spent two of the three class-hours weekly opening up and leading discussions on allied questions. On the third hour the class considered the findings and values gathered from their diversified reading lists.

In advance of this hour the chairman of each group had called his associates together for a two-hour period at which they shared their reading notes and weighed them together. One group weekly was made responsible for reporting to the class its agenda of materials. Usually three men presented these during the first half-hour of the class session; the remainder of the hour was occupied by the entire class in comparing notes and making observations or raising questions.

One week the general theme in the class was " The Function of the Teacher in Effective Education." Group number one was to make the oral report to the class. In conference its members decided that they should investigate six subjects and offer six agenda. The subjects included, " The Teacher's Place in Older Educational Theory," " Relations of Teacher and Pupil in Education," " The Teacher, The Pupil, and ' Social Distance,' " " The Teacher's Place in Newer Educational Theory," " A Growing Teacher " and "A Teacher's Perils." The reports follow together with the names of the students who gave them. They were prepared for classroom purpose only and are representative of the work of every other group in the class.

Some advantages of this type of classroom procedure are self-evident. At first glance it is seen to be a long distance from the traditional text-recitation or conventional lecture methods. The course is an experimental fellowship in learning. Both student and instructor are entrusted to make contributions to the study. By the mutual commitment provision is made for the acceptance of democratic obligations and privileges. Every member of the class is expected to meet his weekly assignment of readings and to make a report to his group. Besides, he is invited to engage in the discipline of group thinking, one of the most difficult and yet most rewarding tasks to which a student can set himself. In this exchange of findings and subsequent sharing of opinions, each man has the advantage of considering the view-points of many authors and also of shaping his own attitude to the subject in hand in the face of the critical inquiry of his colleagues. When the theme is introduced in the class each group checks the validity of its agenda by the statements of the other groups. This wider comparison of findings permits a second stage in group thinking in which every man can determine his reactions more deliberately to the topic of the hour.

A careful examination of the reports that follow will indicate to the reader the values and difficulties that attend this procedure. It promises personal enrichment of learning and the awakening of group loyalty to a common project in so far as (a) the topics represent a continuity of purposeful study, (b) a selective bibliography is used carefully, (c) each member in the party assumes his share of social responsibility, (d) the interest of the class is enlisted (a condition met chiefly by fulfilling the first three conditions), and (e) the leaders of groups and the instructor are successful in holding discussion to the thinking level of application. The unique feature in the scheme is that, favorably employed, it provides for *experience in socialized learning,* and socialized learning is indispensable to socialized character and to the religious leadership called for in church and community.

The Teacher's Place in Older Education Theory

The following quotation from Dickens' *Oliver Twist* presents the schoolmaster, Bill Sikes, addressing himself to the timid Oliver:

"Come here, young un; and let me read you a lectur', which is as well got over at once."

Thus addressing his new pupil, Mr. Sikes pulled off Oliver's cap and threw it into a corner, and then, taking him by the shoulder, sat himself down by the table, and stood the boy in front of him.

"Now, first: do you know what this is?" inquired Sikes, taking up a pocket-pistol which lay on the table.

Oliver replied in the affirmative.

"Well, then look here. This is powder; that ere's a bullet; and this is a little bit of an old hat for wadding."

. . . Mr. Sikes proceeded to load the pistol, with great nicety and deliberation.

"Now it's loaded." . . Here Sikes grasped Oliver's wrist and put the barrel so close to his temple that they touched; at which moment the boy could not repress a start. "If you speak a word when you're out o' doors with me, except when I speak to you, that loading will be in your head without notice. So if you *do* make up your mind to speak without leave, say your prayer first. . . As near as I know, there isn't anybody as would be asking very partickler arter you, if you *was* disposed of; so I needn't take this devil-and-all of trouble to explain matters to you, if it warn't for your own good. D'ye hear me?"

The method used by Sikes in conveying to Oliver these fundamentals would be pronounced by the traditional educator as pedagogy par excellence. Unconsciously Dickens' master was using typically Herbartian principles. These include, first, the learner's mind is originally a blank slate to be worked upon; second, instruction conveyed under proper conditions will produce the right type of intelligent character; third, starting with the knowledge content which the learner possesses at any time—in Oliver's case, the recognition of a pistol—the teacher builds up a series of impressions, connecting each successive impression with the pupil's "apperceptive

mass" until the desired knowledge content has been firmly established in the mind of the learner. It becomes the pupil's task to "express" the acquired knowledge in life.

Thus, in the organization of the school's traditional curriculum the teacher employs arbitrarily chosen materials and organizes them to provide a given knowledge content in the mind of the learner. The teacher may be conceived as a shepherd leading his sheep. They follow and are kept together in a compact flock by the shepherd dog of Discipline which nips the heels of any self-assertive ones who tend to stray from the pedagogical path laid down by the shepherd. Moreover, the flock is protected by the shepherd from such dangers as beset its way.

In the older education the four factors in the learning process may be ranked in importance as follows: (1) teacher, (2) curriculum, (3) pupil, (4) environment. The fourth consideration was neglected almost entirely. The third was made wholly subservient to the first and second. All individuals presumed to have been born intellectually free and equal—since all minds at birth are an absolute blank—the teacher could produce out of any individual any type of man he pleased—intellectual giant, musical genius, scientific wizard, captain of industry, or criminal monster—simply by imparting the right knowledge in keeping with the laws of mental growth. The authority of the teacher is of prime importance in the older education.—*Eugene M. Austin.*

Relations of Teacher and Pupil in Education

Change within our educational system due to the discovery of human meanings and new pedagogical methods is nowhere seen more clearly than in the relation of teacher and learner. In the older education the teacher was set on a pedestal, a person superior to the child. He was termed a "Master," which in right as well as in learning indicated superiority. The master-servant relationship is suggested, and in earlier times

that of master-slave. Many a child stood in as much fear and trembling before his schoolmaster as a slave stood before his owner. Some of us remember how as children we looked upon our teachers as our enemies, people sent into the world for the express purpose of disciplining us and making school life a severe business.

In the newer education teacher and pupil become partners in an enterprise working in harmony toward a given end. Although the teacher has broader understanding and experience than the pupil, that does not imply social superiority but rather more advantages and greater responsibilities in the school.

When it was universally believed that the child was sinful, the teacher restrained and "corrected" him daily. One way of accomplishing this end was to set him the most dull and uninteresting lessons. The teacher followed Mr. Dooley's advice, "Find out what the children do not like and then give them plenty of that."

So far is the teacher removed from this view-point today that he has reversed this order. Now he inquires to find out what the children really need and how they may be interested in it. The interest motive is a significant factor in modern education. Instead of looking upon the child as full of sin, he is regarded as full of potentiality for the most rewarding achievement and the greatest good. It is the teacher's function to capitalize on that potentiality and to help the child to realize that good.

Not only formerly was the scheme of lessons set for the pupil often dull and uninteresting, but it was fixed. Teachers drilled the pupils in this required subject-matter and tested their fitness to graduate by assigning old examination papers. Pupils crammed before the final examination in order to prove their mastery of prescribed courses of study. Now it is known that such tactics really defeat the purpose of true education.

On the other hand, when a school becomes a fellowship, as

the newer education is seeking to make it, and when teacher and pupil engage together in school projects of learning, then the teacher becomes an ally instead of an enemy, and education instead of being a drudge becomes a sheer delight. —*W. S. Edgar.*

The Teacher, Pupil, and "Social Distance"

Once it was thought that the test of efficiency in teaching was determined by the teacher's knowledge of the subject taught. Now we know also that it varies inversely with the "social distance" between the teacher and pupil. This distance measures the degree of attraction or repulsion one person has for the other in meeting every-day school situations.

The greater the social distance between teacher and pupil, the less likely is the teacher to consider his obligation to understand the pupil, the less likely the pupil to understand the teacher, and the more likelihood of a gulf between their ways of thinking. Hence results the time-established formal and unnatural education. Pronounced social distance is a sign of the teacher's failure to appreciate the pupil's range of actual and possible experience, or evidence of his refusal to teach in terms of it.

Where this condition occurs the pupil does not desire to learn from the teacher nor to cooperate in the work of the class. Pedagogical inspiration is lacking to stimulate learning activity and socialized character.

If pupils do high-grade work, are praised or given good grades, social distance between pupil and teacher may be shortened. On the contrary, those who do poor work, who are delinquent or are scolded and receive poor grades, suffer from excessive social distance. Should pupils do favors for the teacher for personal advantage, to them he must feign a greater social separation than really exists. With those who show little interest in their work or those whom he is not naturally attracted to, the teacher must cultivate contacts in order that

he will not be accused of being prejudiced against them. In short, he must play the part of strategist with both types of socially distant pupils.

Pupils sometimes feign a preference for the subject taught by a given teacher in order to acquire a higher grade than they deserve. Others disdaining to do this frankly show their dislike for the subject or the teacher, and thus arouse unhappy social reactions on the part of the teacher. For the purpose of securing the good-will of the teacher and consequently good grades, the following types of remarks are passed by pupils: "I study my teachers more than my assignments."

"Professor H. likes term papers, so I specialize in term papers, putting in footnotes and anything else that will make them appear scholarly."

"Professor C. likes collateral, so by skimming I turn in twice the required amount of reading work."

"Professor M. likes to be popular, so I praise his lectures."

"Professor F. asks what we got out of his course, so I say that I did not know anything about the subject, or that I did not like it when beginning the course, but now that it is one of my most interesting and helpful courses."

When teachers grip the minds of their students as fittingly as they master the subject they teach, a new era will dawn in teaching.—*Albert V. Cosalaro.*

The Teacher's Place in Newer Education Theory

What is the place of the teacher in the newer education? The more one reflects upon this question, the stronger Dr. G. A. Coe's observation becomes apparent, namely, "that what the teacher is mingles itself inextricably with what he says, so that the response of the pupil is a response to the teacher as well as to the curriculum that he uses." A full recognition of this fact imposes demands on the teacher that the traditional methods did not invite, but it also requires experimentation with new

ideas and methods in order to call forth more enriching experience on the part of those who are taught.

The primary demand upon the teacher is that he accept the shift from a material- or teacher-centered school to one that is pupil-centered. This shift encourages a greater freedom for both parties, but particularly for the pupil. In the democratic school the teacher's function is to act as guide and counsellor. Dealing with project activity in the classroom, it is his job to direct each one so that disciplined initiative and controlled freedom on the part of the pupils are achieved. Sufficient guidance is necessary to keep freedom from developing to the point of license or anarchy. Merely to permit the child to be natural is not enough. The teacher must set the stage so that important life problems are brought within the interest of the pupils. He must guide with such expertness that pupils will apply whole-hearted effort to them and thus will bring about intense and broadly integrated learning.

For this reason the teacher must have foresight to see in advance the possibilities inherent in his technique. The thinking of pupils must be directed by right questions; new meanings must constantly be added to their lives; and they must continue to see new possibilities in the projects with which they are working. Ever the teacher is thinking of new ways by which to develop creative impulse in the children, and in the accomplishment of this, freedom must be combined with control, self-expression with direction. The success of such experimental teaching will lie in the social situation which the teacher skilfully and knowingly sets up in the school day by day and hour by hour.

This teacher is a constant student of the child and of society. He understands the psychology of personality growth. He masters the techniques of teaching, but never lets techniques keep him from his pupils as he tries to ascertain the pupils' creative capacities, emotional adjustments, social adaptations, and capacity to learn. Knowing the aim of the new school is

creative personal growth, he will introduce his technique only as it is needed.

This teacher is a listening teacher. Quoting from Rugg and Shoemaker's book, *The Child-Centered School,* he is

> self-effacing, quietly observant, an unassuming subtle influence in the background. Respect for the unique personalities before him forbids the assumption of too much authority. His principles are flexible, adaptable to the unique capacities of his children. His suggestions open up new possibilities and relationships; his guidance prevents the formation of anti-social habits and attitudes. Quietly observant in the background he finds out what bits of information are lacking and what experiences are needed to round out and enrich the thing the pupil is doing, and so give it educative scope and significance.
>
> The new teacher sums up in himself the experience, the guidance, the materials, the environment—the very essence of the new school; he is the converging point for all the activities of his group. He determines the atmosphere of his school and the development of pupils consigned to him. —*Clarence W. Cranford.*

A Growing Teacher

George A. Coe says that "the spirit of science is eagerness to learn, not to teach." The teacher's attitude in the classroom should not be one of an instructor who simply says, "Here is material, I have learned it and I am here to see that you learn it." The growing teacher will consider himself as a learner. He is one among the pupils in a great quest to know. He does not impose truth upon the children, but rather attempts to feel and to make them feel that they are engaged jointly upon a great adventure.

A professor of science relates an incident of a young man who had discovered something in an experiment that he had never noticed; he said to the student, "Young man, I have been specializing and teaching in this field for twenty years, but you have shown me something new." This man was a growing teacher. Kilpatrick, remarking about the newer education, states "for teacher and pupils to work together at

unsolved problems is apparently the most educative of all school endeavors."

In such a system the teacher is willing to put himself in the background, so as to make suggestions that will call forth the maximum of pupil energy and resources. He makes plans and helps in the directing of affairs for the purpose of deepening the experience of the pupil. This oversight is done so skilfully that it appears unnoticed or unimportant by the pupil. The more effectively this technique is carried out, the more finished the skill of the teacher.

An illustration of this type of teacher and teaching is found in the report of a school project in a local parent-teacher bulletin.

The teacher set out with the specific aim of increasing the child's knowledge concerning the Western States. The children worked on committees which reported to the entire group on each of the following subjects of investigation: (1) Forests of the West; (2) Mining of the West; (3) Farming of the West; (4) Railroads of the West; (5) Cities of the West; (6) Mountains of the West; (7) Wonderlands of the West; (8) Animals of the West. In assembling their information and working it up into form to make it easily assimilable by the rest of the children, the various committees engaged in many related activities. They wrote letters requesting first-hand, up-to-the-minute information, to chambers of commerce in twenty Western cities. They wrote to the United States Department of Agriculture; the Southern Pacific Railroad—carefully developed, well thought out letters. They made posters and other types of illustration, to accompany their reports; they modeled clay after the fashion of the Indians and wove Indian blankets. They discovered the value of sunlight and fresh air from the stories of Arizona's climate which afforded a natural lead into a discussion of tuberculosis, its causes and prevention. Words upon which the children needed help were listed and made the subject of future spelling lessons.

The teacher in commenting upon their experience says: " Some of the very best kind of work-type reading was accomplished. All possible reference books were placed at the children's command; they learned to use the index; to scan the pages for facts of value to them; to select only the significant material. The unit required, also, much audience reading in the giving of the reports. Some of the very best writing that I have ever

seen from Fifth Grade children was turned in in connection with this unit of work. The experience made me feel that I had never really taught before. The unit system means that everything in the day's work grows out of a natural situation; everything is motivated naturally; one thing grows out of another.

"I have never seen children work as these children have done—willingly, never complainingly, even though they have been asked to do work over and over again. . . My slowest pupils become interested."

A good teacher grows by learning to improve his technique while he teaches.—*Wilbur Bantz.*

A Teacher's Perils

There are three types of teachers: one remembered with affection and gratitude for the good school fellowship which he afforded in the pursuit of learning; a second remembered as a taskmaster, who delighted in displaying his authority and in attempting to make youth into his own prototype; a third may be called mediocre, not so disciplinary as to be considered a taskmaster and not friendly enough to win pupils' loyalty and respect. This last class represents the great number of forgotten tutors.

Some of the perils which any teacher faces are misunderstanding, failure to take cognizance of a pupil's individuality, and fixedness of mind.

Misunderstanding arises mainly through prejudice or lack of common experience and interests with pupils. A teacher needs to be able to look at many sides of any question and to maintain an objective view-point on all mooted questions. Above all, he must keep his mind youthful in order that he may understand and speak the attitude of the age-group he teaches. If he insists on living and conversing on a so-called higher realm of thought and experience than that of the pupils, their points of friendly contact are few.

There is the peril of failing to take cognizance of a pupil's individuality. In most conventional schools with a fixed cur-

riculum promotion comes through the " passing " of examinations and the writing of term papers. For example, to pass a course one may be expected to learn so many irregular Greek verbs and to write them down on an examination paper within a given time. Or, one may be asked to write a term paper on some pedantic subject. There is no recognition of the individual initiative by such standard policies. If one is interested in architecture he may be able most happily to express his evaluation of a course by making a drawing; if he has an artistic temperament, then by painting a picture; if interested in music, by rendering a musical selection; and so on. Research students may desire to write long-term papers and crammers with tenacious minds may like to take " exams," but other types of students would select widely different means of social education. A teacher should learn to provide for the preservation of individuality of expression in his students.

In the third place, a teacher should beware of a fixed mind. Mark Twain once wittingly remarked, " It must be awful to have a mind as rigid as yours." There is a strong tradition in America that if one has the degree Bachelor of Education, he is " prepared " to teach and that he need not bother with further study or self-development. That man should remember the old proverb, " Students should drink from running streams, not stagnant pools."—*James D. Barnard.*

After the presentation of these agenda in the class, members examined them with care. Naturally, differences of opinion arose. There was no effort on the part of any one to foreclose the thinking of another nor to standardize the judgment of the seminar. With a fair degree of unanimity, however, the class settled upon the following principles as expressive of the group's thinking:

1. Effective education must concern itself primarily with the full personality of the pupil. Hence the propriety of the phrase, " the pupil-centered school."

2. The pupil's personality is enriched by broadening the ranges of his experience and by deepening his understanding and his evaluation of such ranges of experience. This suggests the necessity of an experience-centered curriculum in the school.

3. The teacher must become an authority in child nature and capacity as well as in subject-matter, and he must select such materials out of the latter as will serve the best interests of the particular, defined child-group. School problems and texts are made for pupils, not *vice vĕrsa*.

4. Teacher and pupil share the learning process most fittingly when they assume person-person relations to each other. This forbids authoritarianism on the part of teacher or familiarity on the part of pupil, and on the other hand calls for mutual respect for each other in the school fellowship.

5. What, then, are the principles of (a) child development of personality, (b) curriculum building, and (c) educational testing? To the investigation of these questions the group sets itself as its next logical step in class procedure.

DEVELOPMENTS IN ORDINATION PRACTISES AMONG THE BAPTISTS

Professor R. E. E. HARKNESS

We have recently had eloquently called to our attention the present confusion in ordination practises obtaining among Northern Baptists. We also have had a reply to that review in which we are urged to " return to the custom of our fathers and get out of our confusion." In the light of these revelations and this suggested remedy this study may not be amiss.

The first discovery of our research is that the early ordination practises of Baptists were those of their fellow Separatists. Isaac Backus, in beginning his *History of the Baptists in New England,* quotes the views of John Robinson in this and other respects as being a common seed-bed for Pilgrim and Baptist growth:

> Ordination doth depend upon the people's lawful election, as an effect upon the cause, by virtue of which it is justly administered, and may be thus described, or considered of us, as the admission of putting into possession a person lawfully elected into a true office of ministry. . . The right unto their office they have by election, the possession by ordination, with the ceremony of imposition of hands. . . Ordination is properly the execution of election.

This affirmation finds corroboration in the original Statements of Faith of the English Baptists. The Particular or Calvinistic Confession of 1689 states:

> Officers of a church are, bishops or elders; deacons or overseers. [Ordination of] a bishop or elder is, that he be chosen thereunto by the common suffrage of the church itself; and solemnly set apart by fasting and prayer with imposition of hands of the eldership of the church, if there be any before constituted therein.

This is the Confession of Faith adopted by the Philadelphia Baptist Association in 1742, including this article.

The General or Arminian Confession of 1678, though

similar in general principle, differs in important details. In this the officers are said to be, bishops or messengers; elders or pastors; deacons or overseers. The form of ordination of the bishop is:

> That he be chosen thereunto by the common suffrage of the church and solemnly set apart by fasting and prayer, with imposition of hands, by the bishops of the same function ordinarily, and those bishops so ordained, have the government of those churches that had suffrage in their election and no other ordinarily; as also to preach the word, or gospel to the world, or unbelievers. And the particular pastor, or elder, in like manner is to be chosen by the common suffrage of the particular congregation, and ordained by the bishop or messenger God hath placed in the church he hath charge of; and the elder so ordained, is to watch over that particular church; and he may not ministerially act in any other church before he be sent, neither ought his power, or office, any way to infringe the liberty, or due power, or office of his bishop.

Thus we find that at so early a date of Baptist history there was a difference in opinion and practise in ordination. The Calvinists had two officers only and the General three. Moreover, though in each group the local church calls the officer yet with the Arminian Baptists the bishop is ordained by his fellow bishops and one of these may alone ordain a pastor or elder. This is confirmed by Richard Knight, historian of the General Baptists, who says that they believe the New Testament gives evidence that there were these three grades of officers—Bishops, Elders, Deacons—Barnabas, Luke, Titus being bishops. Their duties among the General Baptists were those of itinerant preachers or evangelists, organizing churches in new Baptist territories, and ordaining pastors over these. They themselves were chosen by representatives of the churches and were ordained successively by those of their own order.

Of the actual form of ordination at this early period we have many records. That of Mr. Joseph Burroughs, to the pastorate of the Calvinistic Baptist Church, Barbican, London, February 20, 1717, as given by Crosby in his *History of*

the English Baptists is herein quoted, not because it is one of the earliest but because of its complete and detailed account.

The church sent messengers to those ministers, whom they particularly desired to act in this affair, and gave a general invitation to all the rest, to honour them with their presence on this occasion.

The assembly being come together, at the meeting-house in Barbican, on the day appointed, Mr. Foxwell went first up into the pulpit, and read the third and fourth chapters of the first epistle to Timothy, after which he prayed for the church, for the persons called to offices in it, for the presence of God, and the assistances of his grace, in the duties to be that day performed.

Next Mr. Benjamin Stinton went up and preached a sermon from Phil. 1 : 1. . . Then followed Mr. Nathaniel Hodges, who chose for his text Titus 1 : 5. . .

After this, the ministers, and those who were to be ordained, being together in the middle of the meeting-place, where the communion-table used to stand, Mr. Stinton, according to appointment, stood up, and said, It is desired, that all those who are members of the church, which usually meets in this place, would draw together in the middle of the meeting-house and that the rest of the assembly would separate themselves, either by going into the galleries, or the remote parts of the place. Then directing his speech particularly to the church, he said; we have been informed, by messengers from you, that you have chosen our honored and beloved brother, Mr. Joseph Burroughs, to be your elder and overseer in the Lord, and have accordingly desired him to take that office upon him; it will, however, be proper, that you should now, in a more public manner, and before this assembly, declare, and confirm your said choice. All you, therefore, who do approve of, and confirm the choice you have made of Mr. Joseph Burroughs to be your pastor, and desire that he should now be ordained to that office, be pleased to signify it by lifting up of your hands. When they had so done, the negative was put, but no hand lifted up against it. Then he turned to Mr. Joseph Burroughs, and said, Brother Joseph Burroughs, as this church has unanimously chosen, and called you, to be their pastor; and do earnestly desire, that you would take upon you that honourable, though difficult office; so we desire you to signify unto us, whether you do accept of their call, and are willing, for the sake of Christ, and the good of this community, to be put into this office?

Hereupon Mr. Burroughs signified, That it had been his desire, for many years past, to be useful to the souls of men in the work of the ministry.

Continuing, he said he had studied the Scriptures but felt himself not fully prepared for such a great work. The unanimous and gracious call of the people, however, encouraged him and he pledged himself to care for their spiritual needs and to be earnest in the setting forth of the true doctrines of the Christian religion and "to make the Holy Scriptures his only rule and standard."

Then after a short prayer suitable to the occasion, [resumes the narrative] the ministers laid their right hands upon his head, and Mr. Stinton, in the name of the whole, pronounced the words of ordination, as followeth, viz.:

Brother Joseph Burroughs, We do, in the name of our Lord Jesus Christ, and with the consent of this church, ordain thee, to be an elder, bishop, or overseer, of this church of Jesus Christ. And their hands continuing on his head, Mr. Stinton put up a short prayer to God, for him and the congregation.

I must observe here [says the historian], that there are some among the Baptists, who object against this form of ordination, tho' it is thus usually performed in their churches, believing it favours too much of mens assuming great power to themselves, in their setting others apart to the ministry; and also believing, that the apostles themselves in ordinations, used not this form, *We ordain thee.* And therefore decline pronouncing any words of ordination, and only pray to God for a blessing on the pastor elect, laying their hands upon his head, which they hold is ordination sufficient, and all that they know with certainty respecting the practice of the Apostles, who laid their hands over the person they set apart, and prayed to God in their behalf.

Many similar accounts are to be found in Joseph Ivimey's *A History of the English Baptists,* London, 1823. One of the earliest, 1650, is that of Mr. John Gifford, first pastor of the Bedford Church (later John Bunyan's). The church was organized by covenant and

This done they with one mouth made choice of our brother Gifford to be their pastor or elder, to minister to them in the things of the kingdom of Christ, to whom they had given themselves before; wherefore brother Gifford accepted the charge, and gave himself up to the Lord, and to his people, to walk with them, watch over them, and dispense the mysteries of

the gospel among them, under the consideration by which he was chosen of them.

This constituted his ordination.

So simple was the ceremony among them all! Yet differences do appear. Seldom, as in the case of Joseph Burroughs, do we read of the candidate being asked to make any statement. Sometimes, though not always, as in the ordination of the great Dr. John Gill, London, 1720, the church " was asked the usual questions . . . and Mr. Crosby, a deacon [who afterward published the *History of the Baptists*], gave satisfactory replies on their behalf." The choice of the man, the call extended and its acceptance—with the imposition of hands as a sign thereof —constituted ordination. As Ivimey says, after relating certain instances:

> We learn from this that the manner of ordination was very simple among them; the suffrages of the whole church being taken, the person elected, if he accepted the office, was immediately set apart to the pastoral employment by themselves, without foreign aid or assistance. We learn also that the " breaking of bread " was always performed by an *ordained minister,* and not by any other officer of the church.

Moreover, it is to be noticed that among some a man was ordained only to that church over which he became pastor. In the Confession of 1678 it specifically states that the pastor " may not ministerially act in any other church before he be sent." His prerogatives pertained to that congregation alone. In 1662 the Bedford church raised the question as to "Whether the Pastor of one church administers the ordinance of the Supper to another church, and upon what Scripture grounds they do it, or refuse? " We do not know the answer given to this particular question, but we do know that Doctor Gill (1697-1771) opposed the practise, saying, " It is quite as inconsistent as for the mayor of London to exercise his authority in the city of Bristol." Others, according to Ivimey, " think that the administration of the Supper is not absolutely a pastoral but a ministerial act; and therefore comply on the same principle as

they think it right to preach to a destitute church, by whom they are invited." But, he concludes, the question was not settled in England in 1814.

We also know that at times when an ordained pastor was called from one church to another he was reordained pastor of the latter. When in 1729, Andrew Gifford, who had been assistant-pastor in two other churches, was called to Little Wild-Street, London, he was ordained into the latter charge. In this case, however, his former assistantship may not have required ordination though the story does imply it. But when his successor, Rev. Joseph Stennett, for seventeen years pastor of Exeter, was called in 1736 he was reordained over Little Wild-Street. So firmly does this principle seem to have been held by some, that Richard Knight in his *History of the General Baptists* says: "This connection [of pastor and people] once formed was esteemed sacred. . . It was resolved by the Lincolnshire Association, July 25th, 1696, that there is nothing that can justly warrant an elder to forsake his people . . . except the Elder's apostacy from the truth."

But that it was not universally adhered to is evident from the staunch position taken by Thomas Armitage in his *History of the Baptists*. The prerogative of ordination, he asserts, "Christ lodged" with the church extending the call,

> which all the churches on earth cannot remove. The ordinary church may invite sister churches to advise her, and assist her in the matter, or she may dispense with this as she pleases. But when once her sister churches avow that there is something defective in the ordination if they and their elders or presbyters are not called in to assist, on the pretence that men are ordained for a "denomination" and not for an individual church, they introduce a new element into the gospel system, and deliberately rob a gospel church of her inalienable rights.

It is also interesting to note how some early English Baptists chose those who were deemed suitable for ordination to the gospel ministry. Not having universities, colleges, or academies, says Adam Taylor in his work on the English Baptists,

they "adopted various plans for the discovery and cultivation of ministerial abilities." Thus the General Baptists at Spalding, about 1650, agreed:

> That we will meet together every Wednesday evening to seek the Lord by prayer and supplication; and that our brethren, as many of them as can, lay out themselves in such a manner for the Lord, as seems most to answer the gifts given them of the Lord; and so a discovery may be made of that precious treasure of preaching and expounding the word, which, it is hoped, may tend to the glorifying of our heavenly Father, and the edifying of one another.

When, at these private meetings, any brother gave indications of possessing promising abilities, it was reported to the church-meeting, and he was desired to exercise his gifts before the brethren. After a proper trial, he was, if approved, called to the work of the ministry. At first, he was employed only occasionally; and styled "a gifted brother"; but if his conduct and abilities merited encouragement, he soon became more regularly engaged in the sacred work, and was designated "a brother confirmed in the ministry." In most churches there were two or three of the latter description; and sometimes, a considerable number of "gifted brethren."

> This mode of proceeding [the record continues] was well adapted for the discovery, trial, and improvement of real ministerial abilities, and to guard against the forwardness of those who only imagined that they possessed them. For it was held unlawful for any one, who had not been approved by the church, to preach publicly to the world. And there are many instances, in their records, of persons being censured, and even excluded, for disobedience to this regulation.

Here, it may be remarked we have, evidently, the origin of the Wednesday evening prayer-meeting, originally held for the trial of ministerial ability. But it also reveals that from the earliest times some Baptists had very arbitrary means of deciding who should be pastors and ministers among them, that is "whether a man had been called of God," giving warrant,

perhaps, so far as denominational tradition is concerned, for the preliminary examination and Associational Council.

But this entire review of early English Baptist practises indicates that there was no unanimity of view and method, in ordination ceremonies. It is impossible to speak with correctness of "the custom of our fathers." There was no official or general agreement among them. Doctor Armitage, whose work was published in 1886, goes so far as to say, "The English Baptists have never held councils, nor as a custom, used the imposition of hands for the ordination of men to the ministry, but have left the whole matter in the hands of the church which calls a man to this work."

This latter statement seems to be abundantly correct. The final authority lay with the local church. In the primitive group the church chose and ordained its own pastor from among its own membership without any outside aid or counsel. Sometimes the rite was performed by one visiting pastor alone, as was the case with Richard Tidmarsh, "ordained to the pastoral office at Tiverton" in 1691. It was done, according to the record, "by prayer, with fasting and laying on of hands by brother Thomas Whinnell (of Tauton) only. Brother Toby Wells (of Bridgewater) who was also desired to be present, being prevented by sickness of body." Sometimes it was performed by the "presbytery," a body composed of the pastors of the neighboring sister churches. Some among them had ordained bishops, as well as pastors, and the pastors were ordained to their respective churches by the power of the bishop alone. Some believed in the imposition of hands, some did not. But it is Knight who is the authority for saying that "In some cases, where the membership were few, or the choice doubtful, they referred the decision to the Lord, and cast lots." But always it was his church which called and ordained him pastor. The act of the officiating clergyman, whatever his office, and whether by imposition of hands or by prayer alone, was the sign only of that ordination.

Thus there is no examining council held among the Baptists of England today. There is, in fact, no ordination service, in the American sense of the word. As in the ancient custom of the churches, a man must prove himself worthy, in character and training for his high office, then is he recognized as a minister.

In the Baptist Union of Great Britain and Ireland there is the standing Ministerial Recognition Committee. Under the direction and supervision of this Committee a man's name is placed on one or the other of two lists, Probationer or Ministerial.

On the first, briefly stated, are the names of (1) those who have had three years of training at an accredited Baptist college; (2) those who have satisfied the Committee of equivalent training; (3) those who have successfully passed certain examinations of a high order set by the Committee and who reveal, as in the other cases, fine gifts and a true Christian spirit.

These may have their names placed upon the Ministerial List when they are recommended by a committee of the District Association, certifying that they have met all requirements, having passed all examinations successfully, and having had two years of pastoral experience.

Those whose names thus appear on the Ministerial List are, as Americans would say, ordained and received full status as clergymen.

Coming to America, it may be well for us to make our study by sections—New England, Middle, and Southern.

It has proved impossible to discover any information as to the form of ordination observed by the first ministers of Rhode Island, the cradle of Baptist life in America. Without doubt, it was similar to that of the early Baptists of England, which was that of the Separatists, the setting apart by the church of one of its own members to preach for them—the choice, the call extended, the acceptance constituting ordination.

For a time, the Baptists of this colony were within the

Philadelphia Association and therefore would recognize the Calvinist Confession of Faith adopted by that Association in 1742. Their own Warren Association was organized in 1767. Little light is shed by these minutes upon their ordination ceremonies, though in 1786 they rule that a pastor of one church called to another does not need reordination for induction. And in 1790 they decide that ordination is not required in order to preach but it is necessary for the performance of the ordinances—which differs in some respects from the position of certain of the English churches. In 1805 this Association ordained Asa Niles, an evangelist, that is, an itinerant pastor, which is the first instance discovered for this country. Moreover, no examination was held.

In Massachusetts, it will be remembered that in 1718, when Elisha Callender was ordained pastor of the Baptist Church in Boston, Increase Mather, his son Cotton Mather, and Rev. John Watt were invited to participate in the service. The invitation reads: "Being satisfied that particular churches have power from Christ to choose their own pastors, and that elders ought to be ordained in every church; and having chosen our well beloved brother, Elisha Callender, to be our pastor, we entreat you to send your elders and messengers to give the Right Hand of Fellowship in his ordination." These men attended and Increase Mather preached, giving also the Right Hand of Fellowship. Isaac Backus says that this transaction moved Thomas Hollis, the wealthy Baptist merchant of London, to become the greatest benefactor of his time to Harvard.

It is to be noticed that in all reports of ordinations in New England, even late into the nineteenth century, no examination of the candidate is held. True to their Separatist origin, the local church, having tested and tried its candidate, calls him to the pastorate. The other churches are invited in to recognize and confirm this action of the independent church. For instance, reports from Maine in 1805, Massachusetts, 1811, Connecticut, 1812, all full and complete, make no mention of an

examination, though laying on of hands is usually recorded. But Rev. Elon Galusha, ordained at Shaftsbury, Vt., 1814, though not questioned, " in the presence of the vast assembly most solemnly dedicated himself to God in the work of the gospel."

In 1839 a strange act, Baptistically, is reported of the church at Westfield, Mass. At the ordination of Charles Van Loon, the invocation prayer was offered by a Methodist minister; the prayer, immediately preceding and concluding the ordination proper, by two Congregationalists. All other parts were taken by Baptists. But at this service was held a " public examination of the candidate, relative to Christian experience, ministerial call, and views of scriptural doctrine."

In the middle Atlantic section a more formal practise becomes evident, as we advance southward. New York is very similar to New England. Because of its principal characters, an ordination reported for New York City in 1772, is very interesting:

> Thursday morning being appointed by the First Baptist Church in this city for the ordination of Brother Isaac Skilman to the work of the gospel ministry, it was attended by fasting and prayer, and a sermon preached by Brother James Manning. . . Then the person was ordained by Messrs. John Gano, Abel Morgan and Isaac Stelle; and the charge given by Mr. Miller.

No examination is mentioned.

The prerogatives of the local church are stressed, however, among these people. The Shaftsbury Association, New York State, in 1791 asserts: " The *church* only has a right to appoint those, who are to be the immediate actors in behalf of the church, in consecrating, ordaining, or setting apart those officers to their work." That is, the church itself chooses the personnel of the ordaining council. In 1796, Elder Jehul Fox was ordained pastor of the church in Chester, N. Y. The account reads: " He was ordained at a council of brethren by Elder Amasa Brown, from Hartford, the nearest Baptist minister, in about 50 miles. Elder Brown preached and prayed

until it seemed as though Heaven and Earth had come together." Presumably, this mighty preacher was the only ordained man present.

In 1815, William Pearce, ordained in New York City, read a confession of his faith, but there is no report of an examination, nor is there in the case of John Finlay, ordained in Albany, N. Y., 1819.

When we come into the Philadelphia area we meet with other customs. In the minutes of the Philadelphia Association we read that the church in Montgomery, Philadelphia County, was organized June 20, 1719. Then

> In the year 1722, the church being considerably increased in number, they called the following persons to exercise their gifts upon trial: John James, David Evans, Benjamin Griffith, and Joseph Eaton; and in the year 1725, the church unanimously agreed to call the said Benjamin Griffith to the work of the ministry by solemn ordination; which was accomplished on the 23rd day of October, 1725. Mr. Elisha Thomas, and Mr. Jenkin Jones (both of Welsh Tract), acting and assisting by the call of the church.

Without doubt this was a testing of some of their own number for ministerial ability according to the ancient custom of their English brethren above mentioned.[1]

These Philadelphia Baptists believed firmly in the necessity of the imposition of hands. In 1729 the question was raised whether a Baptist minister, ordained among those who did not practise the laying on of hands, could administer the ordinances in any of their churches. The answer was positively in the negative. And in 1738, to the question, "Whether a person, ordained by laying on hands, for a ruling elder, who should afterward be called by the church, by reason of his gifts, to the word and doctrine, must be again ordained by imposition of

[1] The Baptist Church at Brandywine, Delaware Co., Pennsylvania, on August 9, 1788, called Joshua Vaughan [a member] "to exercise his ministerial gifts." December 14, 1788, "gave him licenz to travel and preach." December 12, 1789, the church ordained him by laying on of hands by Abel Griffith, pastor of the church, and Eliphaz Dazey, pastor at Marcus Hook.

August, 1812, this church agreed unanimously "that Bro. Charles Moore [a member] should exercise his gifts in the ministry of the gospel." September, 1812, granted him his license to preach. October 10, 1813, he was ordained; Rev. Daniel Dodge, pastor of Wilmington Baptist Church, alone officiating.

hands," the answer was as positively in the affirmative in all instances.

But most noticeable of all is the recurring statement in all records of ordinations throughout Pennsylvania and New Jersey, "the usual questions were asked" of candidate and church. Nowhere else do we find this emphasis made in the records of such services.

In the Southern section we meet, from earliest days, a variety of methods, due, perhaps, to the fact that two parties, Regulars and Separates, so called, were equally strong in that part of the country. The significance of this will be understood when it is remembered that the Regulars were the more strictly Calvinist and the Separates were of New England origin and principle.

One of the earliest Southern references to ordination occurs in the minutes of the Charleston Association, 1755: "Persons possessed of ministerial gifts should be put on trial; and after giving satisfaction at home, should visit other churches, if they can conveniently, and preach before the association. This they judged would tend to keep novices, weak and disorderly persons out of the sacred office." Doubtless this also is an adaptation of the old English method of testing ministerial ability.

But the Separates did not uniformly follow this rule of the Regulars. In this same year, 1755, Daniel Marshall, who could neither read nor write, came from New England accepting the call of the Abbott's Creek Church. "His ordination, however, was a matter of some difficulty," according to Robert Semple the historian.

It required a plurality of elders to constitute a presbytery; Mr. Stearns, (his brother-in-law, and likewise from New England) was the only ordained minister among them. In this dilemma, they were informed that there were some regular Baptist ministers living on Pedde. To one of these Mr. Stearns applied. . . This request he sternly refused, declaring that he had no fellowship with Stearns' party; that he believed them to be

a disorderly set; suffering women to pray in public, and permitting every ignorant man to preach that chose; that they encourage noise and confusion in their meetings. Application was then made to Mr. Henry Ledbetter, who lived somewhere in the Southern States, and who was a brother-in-law of Mr. Marshall. He and Mr. Stearns ordained Mr. Marshall to the care of the new church.

This was a family compact affair!

Another point of variance was concerning ordination by a presbytery of elders and the laying on of hands. In 1771 the General Association of Virginia took action that for ordination the church should " petition neighboring ministers to proceed with the work . . . and any of them failing to come, one ordained minister, with an ordained elder or elders, may proceed with the ordination." This presupposed imposition of hands. But the great John Leland, most responsible of all men, perhaps, for the first amendment to the Federal Constitution, coming to Virginia from New England, and ordained 1777 by his own church without a presbytery, had his delegates to the General Association rejected, his church rent asunder, and himself forced to undergo the hated rite in 1779. But Mr. Lunsford, ordained 1778 without presbytery or imposition of hands, holding " a call of a church was sufficient," never would submit, " though the refusal produced no small discontent among the Baptists."

This same question arose in the Dover Association in 1786, when it was decided that a presbytery was necessary and " that ministers shall be subject to ministers, with regard to their call to the ministry, and the doctrine they preach." Those who felt " that a call from a church was sufficient ordination " protested and the controversy continued six years to be settled in 1792.

Those who protested against the decision argued

that churches were acknowledged to be independent, but if they could not obtain the full services of a minister, unless he had been previously examined and ordained by a presbytery, their independence was so far

for the ministry to the Association for examination, to be licensed and ordained by that body." A majority of the churches approved of these resolutions and requested the churches to follow this method, which seems to have been fairly well observed.

In 1868, a further step was advocated in this body: "*Resolved,* That this Association appoint a board of five preachers, any three of whom shall constitute a quorum, for the ordination of ministers, and that the churches of this Association shall be earnestly and respectfully requested to refer all applicants for ordination to said body." This resolution was laid on the table and when lifted was amended to read, "*Resolved,* That the ministers of the Association be requested not to ordain any one to the ministry without the concurrence of at least three pastors." Consequently the custom of 1841 prevailed; each year the Association appointed a presbytery, usually all the ordained men attending, to examine and ordain if worthy all candidates appearing before it at some session of the Association.

Thus the effort continued in the Southland to achieve definiteness, uniformity, standardization in ordination. The problem is still acute, but accomplishment seems near at hand. In 1922 and '23 the Virginia State Association or Convention voted to urge the churches to observe greater care in choosing and ordaining " proper candidates for the gospel ministry." In 1929 the Middle District Association, Va., resolved:

> That we take more seriously the ordaining of men for the ministry. If they are " rightly to divide the word of truth," they must be trained and equipped for that particular task. That, further, we recommend to the General Association [State Convention] the appointment of a Committee early in the next session to study the problem of the ordination of ministers and bring their recommendations to the General Association before the close of the session.

And in 1930 the Executive Board of this Association reported, " That we discourage all applicants for ordination to the min-

istry, unless such applicants have satisfied us that they are sufficiently trained to be leaders of today and tomorrow."

And in 1929 the State Association recommended "the appointment of a committee to study the matter of the ordination of ministers and bring their recommendation to the General Association at the next session." The report of this committee in 1930 has not yet come to hand.

Turning northward again to study later developments we find in all the States above referred to, a resolute endeavor to bring order out of chaos and establish some form of standardization.

In 1920 the Massachusetts State Convention adopted the plan of a Standing Committee of five on "Ordination and Ministerial Standing," whose duty it would be to endeavor to have the Associations and churches adopt as standards of ordination: (1) Unimpeachable character, Christian experience and call to the ministry: (2) a minimum general education, etc. (3) That the Associations appoint permanent councils for ordinations upon these standards, such councils to report and register with the State all activities in these respects. The churches are urged to adopt these methods rather than call independent councils.

New York State has sought to elevate the standard largely by setting educational requirements. In 1919 the "need of thorough training for the ministry" was emphasized. In 1926 and in 1928 the Commission on Pastoral Education recommended definite courses of study which must be taken and successful examinations passed thereon before ordination can be received. A committee was appointed to suggest means to obtain the fullest adoption of these requirements. In 1929 this committee reported that it would reaffirm the educational standards and recommend the following classification of ministers and licentiates:

1. A list of regularly ordained Baptist pastors in New York State.

2. List of pastors who have been ordained by a local church on recommendation of an Associational council, but who have not yet met the educational standards printed by the State Convention, according to the action of October, 1926.

Further, any pastor listed in this class shall have his name transferred to Class 1, whenever he shall have met the educational standard required by the State Convention.

3. List of men licensed to preach but not ordained.

In 1930, it was ordered that " The Administration of the regulations of the Convention concerning ordination shall be in the hands of the Executive Secretary and the Executive Committee, the Commission on Pastoral Education acting in an advisory capacity."

In Pennsylvania considerable agitation in these matters is recorded with the usual minimum of progress made. In 1903, Rev. Owen James offered a resolution before the State Mission Society, which though not dealing specifically with ordination, was, nevertheless, germane to it: " That to obtain ministerial standing in our denomination in Pennsylvania, a minister's credentials should be approved by a body representing the entire denomination in the State." A committee was appointed to make further study, and this reported in 1904, advising the creation of a committee of five each year by the State to which churches might refer for information concerning " the character and general equipment " of any and all candidates seeking pastoral appointment.

The result was that another committee of five was appointed to report at the meeting next year " as to the desirability and practicability of establishing among us a Bureau such as that whose aims and purposes have been set forth." This committee was composed of Kerr Boyce Tupper, C. W. Fletcher, Wayland Hoyt, W. Quay Rosselle, and Milton G. Evans.

Their report in 1905, " provoked animated and extended discussion, and finally, on motion of Brother W. M. Courson, it

was referred back to the committee." A few hours later the amended report of this committee was presented by C. W. Fletcher; "but the hour of adjournment having arrived, the report was, on motion, laid on the table." Where, we understand, it peacefully resides until this day.

In 1904, Doctor Rosselle had a resolution adopted that a committee of ten be appointed "to take into consideration the matter of establishing a course of study for men seeking ordination by our churches, who have not had regular theological training." This committee next year reported not to the State Mission Society but to the Educational Society, and its recommendation has not been found.

But the battle was not lost. In 1915 the Convention resolved:

> First, that for the guidance of ordaining councils this convention approve and urge all the Baptist Associations of the State to adopt a minimum standard of education to the ministry.
>
> Second, that such educational standards shall be divided into (a) the candidate's general education, and (b) his special training for the ministry.
>
> Third, That the minimum standard of education shall in no case be less than a full course in a high school as standardized by the State, or its equivalent; such equivalence to be accepted on satisfactory evidence.
>
> Fourth, that such educational standards shall be regarded as the basis for the theological training in which the minimum requirement shall be the complete Crozer Extension Course or the Course required by the Baptists of New York.

In 1916, churches and Associations were urged not to ordain men "until they shall have completed a satisfactory course of training," and in 1929 it was

> *Resolved,* That we urge all our churches, Associations, and ordination councils to adhere to the spirit of the standard of ordination adopted by the Pennsylvania Baptist State Convention, in the ordination of ministers, and that we authorize the secretary of the Convention to omit from the list of recognized Baptist ministers the names of such as have been manifestly irregularly ordained.

As to the action of the Philadelphia Association the facts are well known. After years of consideration of this matter the Association formed a Permanent Advisory Council in 1910. This served until 1916, when the Baptist Union of Philadelphia and Vicinity was organized. Within this body is a Standing Committee on Ordination which has charge of all duties in this particular.

Long has been the story of our developments in ordination practises; the usual story of this democratic group working out its course by trial and error, yet steadily achieving something approaching order and uniformity. But there has been no date, no place, no method upon which we can lay our finger, truthfully saying, "This is the Baptist custom in ordination"—unless it be that the method has been left to the varying whim of the local church. Whatever, therefore, the local churches through their representatives in Association and Convention may decide is thereby Baptistic.

INFLUENCE OF THE BOOK OF WISDOM ON EARLY CHRISTIAN WRITINGS

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THAT few books surpassed the book of Wisdom as an influence in molding thought in the early days of the Christian church has been recognized. "Next to Enoch and Sirach, no writing of the later Judaism had such a vogue within the early church as the Wisdom of Solomon, which, even by those who, like Origen and Augustine, doubted its Solomonic authorship, was almost invariably regarded as a divine and prophetic scripture." [1] "Profound souls these, and pious, in the bosom of this Alexandrian synagogue, whence we catch such utterance! Indeed, it may be safely asserted that in the succeeding centuries no historian of the Roman world had such influence over men's minds, so wide a circle of readers and auditors, as this Jew, who here screens his identity behind the purple cloak of the royal sage." [2]

The book is transitional in character. Antecedent to it are the Hebrew traditions and a partial development of Judaism. The author speaks from the midst of the Hellenistic movement in Alexandria; but his eye rests upon the future. At least, his thoughts find many parallels and further developments both in the Jewish philosophical schools and in the Christian thought of the first and second centuries. As Ewald says, "In the nervous energy of his proverbial style, and in the depth of his representation, we have a premonition of John, and in the conception of heathenism a preparation for Paul, like a warm rustle of the spring ere its time is fully come." [3]

It will be of considerable interest to examine and see what

[1] Moffatt, *Introduction to the Literature of the New Testament*, p. 26.
[2] Hausrath, *New Testament Times*, Vol. II, p. 70.
[3] Ewald, *History of Israel*, Vol. V, p. 484.

were some of the contributions which Pseudo-Solomon made to the stream of Christian thought.

Belief in God

In general, the book of Wisdom presents much the same view of God's power and righteousness as that held by the Pharisees in the time of Jesus.

> The power is thine whensoever thou willest (12:18).
>
> The souls of the righteous are in the hand of God (3:1).
>
> The might of thine arm who shall withstand (11:21)?
>
> Who shall come and stand before thee as an avenger for the unrighteous (12:12)?
>
> But being righteous thou rulest all things righteously,
> Deeming it alien from thy power
> To condemn him that doth not deserve to be punished (12:15).

Such teaching no doubt served a useful purpose in making stronger the foundations of the Jewish belief. Then, too, there is nothing quoted above that is not repeated many times in the literature of the early Christians.

Certain ideas of God's mercy and compassion very closely approach Paul's system of grace and that of the Christian church.

> But thou, being sovereign over thy strength, judgest in gentleness (12:18).
>
> But thou hast mercy on all men, because thou hast power to do all things,
> And thou overlookest the sins of men to the end they may repent.
> For thou lovest all things that are,
> And abhorrest none of the things which thou didst make;
> For never wouldst thou have formed anything if thou didst hate it (11:23, 24).
>
> But thou sparest all things, because they are thine,
> O Sovereign Lord, thou lover of souls (11:26).

Wherefore thou dost chastise by little and little them that fall from the right way,
And, putting them in remembrance by the very things wherein they sin, dost thou admonish them,
That escaping from their wickedness they may believe on thee, O Lord (12:2).

In these passages God appears as the "lover of souls." His forbearance is in love toward those whom he has created.

In the New Testament three passages resemble the ideas expressed in the book of Wisdom. "Such ages of ignorance God overlooked, but he now charges men that they are all everywhere to repent" (Acts 17:30). This is a close parallel to Wisdom 11:23. Paul has presented the idea of God's longsuffering as leading to repentance in Romans 2:4, "Or are you slighting all his wealth of kindness, forbearance, and patience? Do you not know his kindness is meant to make you repent?" The same idea is found in II Peter 3:9, "No, he is longsuffering for your sake, he does not wish any to perish but all to betake them to repentance."

On some points the author of Wisdom is not wholly consistent. Although he teaches that God upholds and spares all his creatures, yet God is thought of as preeminently the Father of the Jews. For them punishment is but fatherly chastisement: "For these, as a father, admonishing them, thou didst prove" (11:10a). But as a world ruler God expresses anger and judgment: "But those, as a stern king, condemning them, thou didst search out" (11:10b). This is but a halfway step to the universalism of Paul and other Christian thinkers of the first century.

Despite its inference that God may favor the Jewish people there is in the book of Wisdom a universal element.

For the Sovereign Lord of all will not regard any man's person,
Neither will he stand in awe of greatness;
Because it is he that made both small and great,
And alike he taketh thought for all;
But strict is the scrutiny that cometh upon the powerful (6:7, 8).

Of course this passage does not stand alone in Hebrew literature. In II Chronicles 19: 7 it is said that " there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." This saying is somewhat earlier than Wisdom but post-exilic. New Testament passages which convey the same thought are: " There is no partiality about God " (Rom. 2: 11. Cf. also Eph. 6: 9 and Col. 3: 25); and "A Father who judges everyone impartially by what he has done " (I Peter 1: 17).

Wisdom

What is the nature of Wisdom? Personifications of Wisdom are plentiful.

> She will not hold a blasphemer guiltless (1: 6).
>
> She knoweth the things of old, and divineth the things to come:
> She understandeth subtilties of speeches and interpretations of dark sayings:
> She foreseeth signs and wonders, and the issues of seasons and times (8: 8).
>
> She pervadeth and penetrateth all things by reason of her pureness.
> For she is a breath of the power of God,
> And a clear effluence of the glory of the Almighty (7: 24, 25).
>
> For she is an effulgence from everlasting light (7: 26).

In the last passage the same Greek word (*ἀπαύγασμα*) is found in the Epistle to the Hebrews (1: 3) for the Son of God himself. These personifications show a near approach to the Logos doctrine of Philo and the New Testament in spite of the lack of a clear philosophical statement by the author of Wisdom. Evidently an author with more insight and courage was needed to bridge the gap between the Jewish and Hellenistic beliefs regarding Wisdom and the Logos.

What worthy function does Wisdom perform? From the several described in the book of Wisdom three are chosen as representative.

Wisdom enables one to perceive the good.

> Thus reasoned they, being far astray,
> For their wickedness blinded them (2:21).
>
> For having passed wisdom by,
> Not only were they disabled from recognizing the things which are good,
> But they also left behind them for human life a monument of their folly (10:8).

So Wisdom cannot be neglected. And it should be noted that there is a very obvious similarity (not necessarily dependence) in the reaction of the Jews toward Jesus. "They know not what they do" (Luke 23:34. See also John 9:40, 41).

Wisdom fosters friendship.

> For she is unto men a treasure that faileth not,
> For they that use it obtain friendship with God,
> Commended to him by the gifts which come through discipline (7:14).

In this passage the writer seems to evaluate the importance of Wisdom in making one a friend of God. The idea of a man, like Abraham, being called a friend of God is not new. But the assignment of a place to Wisdom in the process of friendship is a real contribution. In this connection the statement in John 15:14 is significant, "You are my friends, if you do what I command you."

Wisdom as an instructor leads on to abiding realities.

> Desire of wisdom promoteth to a kingdom (6:20).
>
> For her true beginning is desire of instruction;
> And the care for instruction is love of her;
> And love of her is observance of her laws;
> And to give heed to her laws is the assurance of incorruption;
> And incorruption bringeth near unto God (6:17-19).

So Wisdom must be desired. And the test of Wisdom is the faithful performance of her precepts. Very similar to this

thought is Matthew 19: 17, " If you want to get into Life, keep the commandments." From such devotion to Wisdom came assurance of immortality and nearness to God. So the author of Wisdom makes one of the first definite statements regarding immortality for the righteous, and bases this conviction on the operation of Wisdom. The same idea associated with Jesus finds expression in John 4: 14:

> Anyone who drinks the water I shall give him shall never thirst anymore; the water I shall give him will turn into a spring of water welling up to eternal life.

Certain interpretations of Wisdom resemble closely early interpretations of Jesus. Three Wisdom passages are reproduced, perhaps by accident, in the gospel accounts.

> We fools accounted his life madness (5:4a).
>
> In swaddling clothes was I nursed (7:4).
>
> But with her there came to me all good things together,
> And in her hands innumerable riches (7:11).

Two passages almost identify Wisdom with the Logos.

> For she is an effulgence from everlasting light (7:26).
>
> But what wisdom is, and how she came to me, I will declare,
> And I will not hide her mysteries from you;
> But I will trace her out from her first beginning
> And bring the knowledge of her into clear light (6:22).

In these verses there is probably no attempt made to identify Wisdom with the Logos, or to give more than a hint about the origin of Wisdom. It does seem significant, however, that the latter verse closely resembles the opening words of the prologue of the Fourth Gospel, except for the fact that Logos replaces Wisdom.

The nearest approach of Pseudo-Solomon to Christianity is found in 2: 13:

He professeth to have knowledge of God,
And nameth himself servant of the Lord.

There is very probably a real relationship between this thought and that of the servant passages of Deutero-Isaiah. So, when the servant passages were found useful in interpreting Jesus, this expression in Wisdom was doubtlessly used for the same purpose. And especially would this be true when both the idea of Logos and the figure portrayed in Isaiah 53 came to be associated with Jesus.

Man

Temptation is rooted in the desire of man.

For he created all things that they might have being:
And the products of the world are healthsome,
And there is no poison of destruction in them:
Nor hath Hades royal dominion upon earth (1:14).

The fascination of wickedness bedimmeth the things which are good,
And the frenzy of desire perverteth an innocent mind (4:12).

Closely akin to these declarations of the book of Wisdom is the New Testament description of the origin of temptation.

God is incapable of being tempted by evil and he tempts no one.
Every one is tempted as he is beguiled and allured by his own desire
(James 1:13, 14).

The book of Wisdom clearly recognizes that God's people are chastened and educated by trouble.

For though in the sight of men they be punished,
Their hope is full of immortality;
And having borne a little chastening, they shall receive great good;
Because God tested them, and found them worthy of himself.
As gold in the furnace he proved them (3:4-6).

The testing of the Christian communities, as described in I Peter 1:6, 7, shows that the same reasoning was present in early Christianity.

A very significant test in Wisdom is the regulation of human relations by God's mercy.

> Thou didst teach thy people by such works as these,
> That the righteous must be a lover of men (12:19).

Representative parallels from the writings of the early Christians show how this idea had gripped the primitive church.

Be kind to each other, be tender-hearted, be generous to each other as God has been generous to you in Christ (Eph. 4:32).

He who says he "remains in him" ought to live as he lived (I John 2:6).

We know what love is by this, that he laid down his life for us; so we ought to lay down our lives for the brotherhood (I John 3:16).

The span of life is brief.

> Our life shall pass away as the traces of a cloud,
> And shall be scattered as is a mist,
> When it is chased by the beams of the sun,
> And overcome by the heat thereof (2:4).

An almost perfect reflection is found in James 4:14:

For what is your life? You are but a mist, which appears for a little and then vanishes.

Is length of days necessary for the happiness of the godly? Pseudo-Solomon answers as follows:

> The righteous, though he die before his time, shall be at rest.
> (For honourable old age is not that which standeth in length of time,
> Nor is its measure given by number of years:
> But understanding is grey hairs unto men,
> And an unspotted life is ripe old age.)
> Being made perfect in a little while, he fulfilled long years;
> For his soul was pleasing unto the Lord:
> Therefore he hastened him out of the midst of wickedness.
> But a righteous man that is dead shall condemn the ungodly that are living,
> And youth that is quickly perfected the many years of an unrighteous man's age (4:7-9, 13, 14, 16).

The traditional Jewish premises regarding length of days are here denied. But in such denial the author has uttered a great truth. This idea is exemplified in the life of the founder of Christianity and is expressed in the quality of life advocated by the followers of Jesus.

Religious Experience

"To know thee is perfect righteousness" (15:3) is Pseudo-Solomon's solution for the problem of evil. The Fourth Gospel has stated the same solution in terms of Christianity:

> This is eternal life, that they know thee, the one real God, and him whom thou hast sent, even Jesus Christ (17:3).

Paul's system of grace has some elements akin to ideas in the book of Wisdom, as, for example:

> Thou hast mercy on all men, because thou hast power to do all things,
> And thou overlookest the sins of men to the end they may repent
> (11:23).

Here is a broad basis for the universality of the divine mercy. Other passages, however, in the book of Wisdom modify this position.

> Grace and mercy are to his chosen
> And he will graciously visit his holy ones (3:9).[4]

But even such a belief in special privilege or election has some elements in common with the Pauline teachings, especially those that expound Paul's doctrine of election (Rom. 8:33; 9:11; Col. 3:12). Both Paul and the author of Wisdom may well find a basis for election and universality in Wisdom:

> They that trust on him shall understand truth,
> And the faithful shall abide with him in love (3:9).

[4] These words are so arranged by Samuel Holmes (R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, Vol. I) whose translation is used in this paper. These words are usually printed as 4:15.

In the New Testament right relations with God lead to the supply of all things needful (Matt. 6:33; Rom. 8:28). But the same idea is pointedly stated by Pseudo-Solomon:

> With her there came to me all good things together,
> And in her hands innumerable riches:
> For she is unto men a treasure that faileth not,
> And they that use it obtain friendship with God,
> Commended to him by the gifts which come through discipline (7:11, 14).

What was the source of Paul's familiar picture of the Christian warrior (Eph. 6:11ff.)? Whether Paul drew from Isaiah 59:17 or Wisdom or both is uncertain, but it is probable that he is indebted to Wisdom for some of the vivid details of the armor of the Christian.

> He shall take his jealousy as complete armor,
> And shall make the whole creation his weapons for vengeance on his enemies:
> He shall put on righteousness as a breastplate,
> And shall take judgment unfeigned as a helmet;
> He shall take holiness as an invincible shield,
> And shall sharpen stern wrath for a sword:
> And the world shall go forth with him to fight against his insensate foes (5:17-20).

Two passages throw light upon the conviction of the author of Wisdom that Wisdom should be propagated throughout the world.

> But what wisdom is, and how she came to me, I will declare,
> And I will not hide her mysteries from you (6:22).

> Well did the Egyptians deserve the loss of light and imprisonment in darkness,
> They who kept in close ward thy sons,
> Through whom the incorruptible light of the law was to be given to the race of men (18:4).

In the first passage we observe that the author advocates the enthusiastic propagation of Wisdom and minimizes the secre-

cies of the mystery cults. The second selection reminds us of the ideal stressed in Isaiah 49: 6, "Unto the uttermost parts of the earth." The motive of this Alexandrian Judaism as expressed in the book of Wisdom may well be regarded as part of the background of the witnessing movement in Christianity, a movement in each case which apparently regarded its central experience as something that "was to be given to the world."

Life After Death

The following quotation from the book of Wisdom resembles closely the remorse of the ungodly in the story of the rich man and Lazarus (Luke 16: 19-31):

> Then shall the righteous man stand in great boldness
> Before the face of them that afflicted him,
> And them that make his labours of no account.
> When they see it, they shall be troubled with terrible fear,
> And shall be amazed at the marvel of his salvation.
> They shall say within themselves repenting,
> And for distress of spirit shall they groan,
> This was he whom aforetime we had in derision,
> And made a byword of reproach:
> We fools accounted his life madness,
> And his end without honor:
> How was he numbered among sons of God!
> And how is his lot among saints!
> Verily he went astray from the way of truth,
> And the light of righteousness shined not for us,
> And the sun rose not for us.
> We took our fill of the paths of lawlessness and destruction,
> And we journeyed through trackless deserts,
> But the way of the Lord we knew not.
> What did our arrogancy profit us?
> And what good have riches and vaunting brought us?
> Those things all passed away as a shadow,
> And as a message that runneth by (5: 1-9).

The picturesque details of the gospel story are lacking, but the germinal ideas are stated by Pseudo-Solomon.

The author of Wisdom has leaped out of the former beliefs of his people and has presented one of the loftiest concepts of immortality in Hebrew literature.

> But the souls of the righteous are in the hand of God,
> And no torment shall touch them.
> In the eyes of fools they seem to die;
> And their departure was accounted to be their hurt,
> And their going from us to be their ruin:
> But they are in peace.
> For though in the sight of men they be punished,
> Their hope is full of immortality;
> And having borne a little chastening, they shall receive great good;
> Because God tested them, and found them worthy of himself.
> As gold in the furnace he proved them,
> And as a whole burnt offering he accepted them.
> And in the time of their visitation they shall shine forth,
> And like sparks among stubble they shall run to and fro.
> They shall judge nations, and have dominion over peoples;
> And the Lord shall reign over them for evermore.
> They that trust on him shall understand truth,
> And the faithful shall abide with him in love (3:1-9).

Such a lofty statement of hope beyond death, embodied in a popular literary source, and well known to the Jews and Jewish Christians of the first century A. D., must have exerted a great influence upon the thinking of the early Christian community. Belief in the resurrection of Jesus would be supported by these arguments. And the similarity to Wisdom in Paul's interpretation of immortality (I Cor. 15) would indicate that Paul's thinking has much in common with that of the author of Wisdom or that Paul is actually dependent upon him for his explanation of the Christian hope.

MY TASK AS PARISH MINISTER

WILLIAM R. McNUTT

How do I conceive my task?, a timely question for any parish minister to put to himself. It is the kind of question which ought to torment him until he gives it serious answer. And like unto it is a second, How do I set about meeting the demands of that task?

Let this paper be an account of the partially realized ideals of one who for some twenty years in pastoral leadership kept ever before his mind's eye these two queries, the account of one whose labors have issued in a success proportionate to the clarity of the answers he has been able to give these persistent hounds. For in fact how may any one of us hope to achieve who does not, with considerable accuracy, rationally apprehend both goal and way thereto from the beginning?

Yet how exceedingly difficult is the business of prevision in the case of the minister! Difficulty is matched only by necessity, for he has to do with priceless values of human life—a kind of life whose future is not precisely predictable, yet whose worth is such as to challenge one to the adventure. Under his guidance are beings who bear in themselves the potentialities of the Divine image which may be called forth in the strength and beauty of full and abundant life, or failing may be cast aside as human scrap. This responsibility for "souls" gives pause and serious mien to the conscientious minister, standing in the presence of his task.

Personally I have unerringly conceived my task in terms of education, a process that does something for life. A right and proper educational policy aims at the enrichment and beautification of the lives of people. It trusts only in the fertilization of soil, the sowing of seed, the cultivation of growing plant, and the patient waiting for maturity. Such a policy has no faith in forced and hurried methods that claim miracle

for their ally. Life that is not rooted in sound educational soil cannot be trusted as genuine.

As a working definition of the kind of education which seems worthy of the Christian ministry I have found this one highly satisfactory and serviceable: Religious education is the guidance of growth toward Jesus' kind of character and his manner of living. Briefly put, education is the guidance of growth. My task comprehensively viewed, therefore, becomes none other than the guidance of the growth of the folk in my parish so that increasingly they will be reproducing the virtues and graces of Jesus Christ in themselves. For growth *per se,* happily I am not responsible; Mother Nature will see to that. But for the *direction* of their growing I and my church are responsible. Each will surely become an adult human being in time; we must determine *what quality* of human he becomes, and in this divine task we choose to invoke an educative procedure.

Twenty years' experience makes me a special pleader for educational method because of what it does to the minister himself. Imbued with the educational ideal he develops a sort of sixth sense by means of which he readily discerns those practises and policies which have educative value, and those which do not. The latter he refuses a place in his program. On the contrary he is immediately committed to those ways along which travel that noble band of constructive, building, edifying ministers. And by the same token he avoids the devious pathways of those apostles of the flamboyant, sensational, and emotionally overwrought—for these would build the house by setting it on fire! He can espouse only that which contributes to the sound growth demanded by his guiding principle of education. Only that which manifestly fosters and furthers the Master's kind of life can he at all approve. Thus is he spared so very much of folly!

Not that I have greatly achieved, but rather that I have greatly desired, desired to wear that badge of the educated

man, "Moderation in all things." I note that genuine education, education that sees its work in terms of growth, is compelled to invoke moderation. Growth answers no call save that of moderation. And how becoming indeed is that Geneva Gown of moderation to the minister of Christ! He it is who best inspires "growth in the Lord."

Crozer has recently lost one of her greatest sons, Dr. William C. Bitting. By common agreement his was a notable ministry, remarkable in the spread of its wholesome influence. Its outstanding characteristic is that moderation which is born of the educational ideal. To approximate such a ministry may well challenge any one of us; let us remember, however, that success is very shy of any guiding principle other than the soundly educative.

This, let it be said, is not to despise emotion. Thoroughgoing education stirs and guides all man's emotional resources; the point is that it *guides*. Emotion must be directed, refined, and brought under hand. Behold the depth and richness of the Master's emotional life; yet under what princely guidance and control! It was his emotional poise that restored self-mastery to the overwrought and unbalanced, a poise that baffled his enemies and all but defeated their shrewd plottings against his life. And so, the religious education which has been my guiding star as a parish minister takes account of all the potential resources of the growing personality, insisting only and solely that these be brought under the dominance of the towering personality of Jesus Christ. The Matterhorn stands majestically above the quiet and peaceful village of Zermatt; one can scarce conceive of unbridled living in such a valley. Neither can I understand how, with Jesus—tall and stately Son of God—in the foreground we have permitted to develop a certain type of pastoral leadership dependent on the noise and bluster of untutored emotionalism for its achievements. In Jesus there was none of it, that is certain.

Since, therefore, good and earnest men view our Lord very

differently, one, who like myself makes Jesus the consuming goal of his own and the church's ministry, must ask the question, How do I conceive him toward which I would guide the feet of each and every pilgrim? Manifestly the answer I give to that question predetermines the quality of the whole program of education. Well, I conceive him to be God emergent in human life in such fashion as to make the Man of Galilee and his manner of life the highest good for both individual and society. Thus he becomes not merely *my* goal as educator, nor that of my church as educational institution, but also the goal for the educative process of the God who guides the advancing footsteps of all mankind.

As parish minister, imbued with the essential educative nature of my task I have studiously avoided participation in controversy, theological or otherwise. The feet of such a man are swift and hot; and education does not arrive on these. One cannot grow water lilies in the rapids below Niagara, but rather in the crystal waters of a New England lake. Neither does one wisely hope to guide a growing life toward full flower by the lash of controversy, but rather by the charm of him whose soul was as tranquil as Galilee on a cloudless, summer day. Doubtless there are times and occasions which demand the fearless act, the stern word of rebuke, or the wounding thrust. At such a time let the true minister be not found silent or equivocating; but having once established his stand, there let the matter end. To continue the quarrel is to paralyze educative effort.

Believing that all Kingdom progress is in terms of education makes it incumbent not only to aim at guidance of individual growth but also that of social development. To be immediately personal and concrete—I have stedfastly endeavored to make my small contribution toward a Christianizing of public opinion, assured that such opinion alone gives hope of an increasingly Christian social order. And even here the educational motive and temper must be in dominance. The

wise worker conceives himself, in becoming humility, to be the instructor, the teacher of the public and not its carping critic or its harsh denouncer. Public thought is never guided by such method, rather is it repelled and driven into stubborn opposition. If men learn to think the Master's thoughts about social maladjustments, or apply his principles to industry, to war, to League or what not, it will be by virtue of a more effective education and not because of irritation and ballyhoo. "Lord, let the public come to possess the mind of Christ, and permit me to do my bit toward such," may well become a prayer of the minister who works to educate the general public.

I am not among those who see and practise that fatal duality, education *vs.* evangelism. I have not been conscious of such dualism in my practise, neither do I believe such rightly exists in thought. Education that guides growth toward Christ has precisely the same goal as so-called evangelism; the one trusts to the orderly processes of growth which arrive at self-committal to Christ as Lord, the other puts its confidence in an intensified emotional stress which breaks through in terms of the same declaration of allegiance. As between the two I make my choice instantly, and cast my ballot for education and growth. The second method may count more heads, the first is better content to count feet, seeing if they be firmly planted on the earth rather than on air! Ah, there is the rub of the matter; education sets feet in solid, beaten pathways *with Christ* the Teacher. From him they learn and by him they grow!

In summation then, I have conceived my task to be the guidance of the growth of those who compose my parish toward Jesus Christ and his manner of living, and by means of their organized influence in the church, to definitely aim at the creation of a public opinion of such nature and force as will tend to guide social action in ways of justice and peace, mercy and good-will.

Having thus envisioned the nature and dimensions of my

task, how am I to proceed to accomplishment? That is the more difficult matter. However, let it be assumed that I have just come to this pastorate and am facing anew the query, How? I discover at once that I am inheritor of a certain parish technique, an established organization, and methods galore to which the people are accustomed. Some of this inheritance is good, some fair, and some useless or even bad. Manifestly, I must begin where we find ourselves and patiently work toward better things. The wise man is always committed to the policy of gradual change, of evolution rather than revolution, of education which guides toward other ways.

Consequently, I shall begin with a quiet but persistent purpose to bring my whole constituency where we see eye to eye "Our Great Task." Experience teaches that it is fair to assume that the people who compose most churches have no clear cut, comprehensive, and challenging vision of what this business is all about! The average membership does not even faintly suspect that the church is a community of those who for love of Christ are bound together in the high resolve to help one another in the practise of Christian living. Nor is it in their dreams that corporately they are under divine appointment to impregnate society with that righteousness of God which is in Christ Jesus. In these basic things the people must be educated; and here I begin my work.

Concomitantly with this, one will inaugurate the building of his platform for a genuinely friendly ministry. He will therefore spend every energy in order to know each person in the parish. When the people have an early assurance that their minister loves folk—even all the folk, whether rich or poor— and each feels that he has a friend in his pastor, already many a victory is won and the way is opening for the educational process which is in mind. The genuine friendliness of Christ is the minister's greatest asset.

In launching a pastorate I am a believer in a survey, either formal or informal. I must *know* my field at the earliest

possible date, else how may I hope to proceed other than as a blind man, or as merely a time-server who carries on as per the inherited routine? Such a survey proceeds with two general lines of inquiry, first, what are the needs and opportunities for friendly service which environ us?, and second, what resources for meeting these reside in the church? In other words there ought to be an intelligent survey of both the church and the community. The findings will reveal the possible scope of a program under which the people learn the Christian manner of life by actually going about to do good. "Do the will and know the truth" coordinates perfectly with "education by doing."

By means of such a survey in one parish some remarkable discoveries were made. For instance, there was a whole group of community welfare organizations on whose boards our church was sparsely represented, while on the other hand the survey of our resources revealed many able men and women ready to serve, but uncalled. What needed to be done was clear, and we did it, unsatisfied until every one of these service organizations had at least one of our members on its board of directors, and as such was enlisting the entire church in the ministry at hand. Again, it came to light that the community allowed gross social evils and injustices, and that our church "passed by on the other side." The situation demanded two elements in our program, first a continuous study of social problems in the light of our finest Christian thought, and second, a Social Service Commission that would, on occasion, lead the church in openly voicing its convictions on these matters with a view to the creation of a Christian public opinion. I do not belong to that group which scouts the influence of "ringing resolutions"; there are many who wish to know, and others who ought to know, where the church stands on controverted social questions. It is half a victory to persuade a church to wisely speak its convictions, and a complete victory when it follows through in terms of appropriate action. But

the point being here stressed is that a survey will bring to light those conditions in the church and in the community without knowledge of which a constructive ministry, being left to chance, is likely not to materialize.

Having taken most of my first year to study needs and opportunities, and match these with the resources at hand, I have then been able to begin a careful check of inherited program and its supporting organization.

Program creation, I hold to be one of the minister's most exacting functions. Here it is that he must be taskmaster over himself, holding a lash for sluggishness. There are places where one may err with little resulting damage, but such is never the case with program. It was recently said of a certain minister, " He has no program for his church "—a most serious indictment! Program constitutes the surveyed routes along which the forces of education are to proceed; in the absence of such, educative process is lost in an uncharted wilderness. Too many programs, so-called, are like Topsy in that " they just growed up " in answer to some whim or fad or fancy. Of course they reveal little thoughtful purpose and promise less constructive guidance for developing life.

It would seem unnecessary to say that *a vital program is always indigenous* to a particular church and its environing community. Out of the life-needs of the people it must arise, as does a program for securing bread spring from hunger. Moreover, to the extent of people-participation in making the program, to that extent are they already beneficiaries of wise educational process. Hence a program is never successfully imposed from outside or above, it grows rather from the soil of present need and opportunity as felt and seen *by the people themselves.*

As the Program, both immediate and remote, begins to take definite form, the time has come for a study of inherited organization in the light of its ability to carry forward the Program which is evolving. Rarely will one find an organiza-

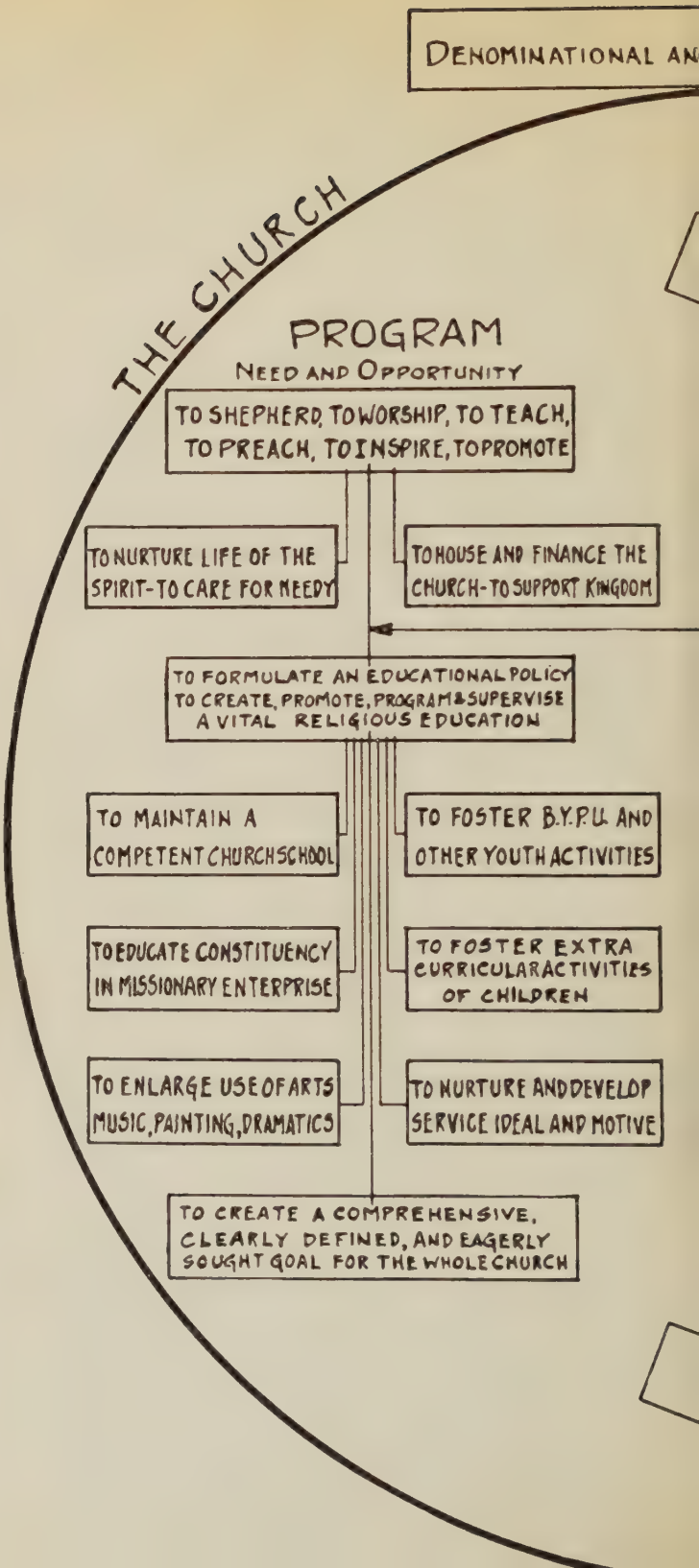
tion wholly suited to his need, hence modifications and changes, either slight or basic, may become necessary. The wise administrator always hopes for as little change as possible, since the inherited organization is often considered sacred. But of course the fact that a certain organizational arrangement functioned well in relation to a task of yesterday is no indication that it will function equally well relative to a changing need or a newly discovered task.

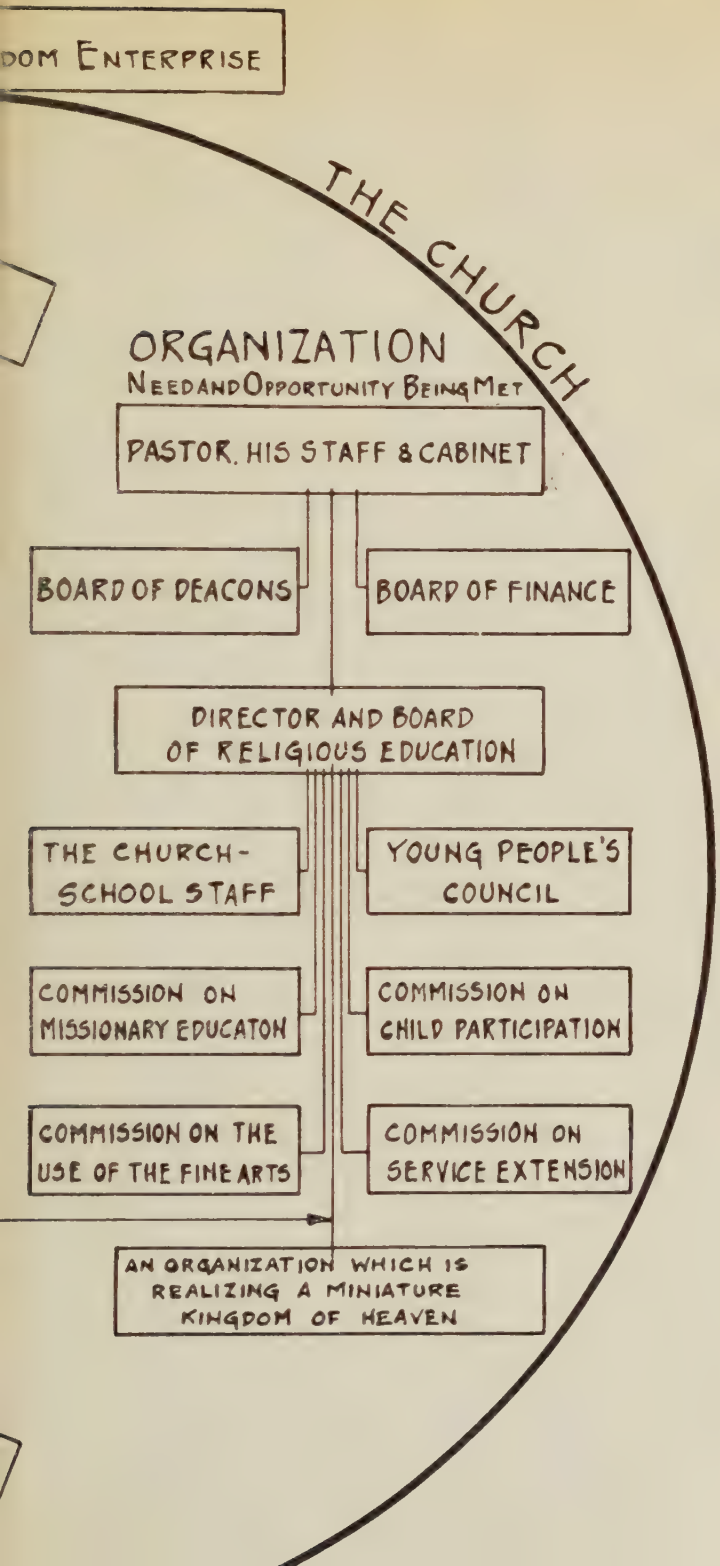
The principle that organization is dictated by program must not be overlooked. There is no reason for the existence of any organization, of whatever kind, anywhere, that can not in some way forward our Program toward consummation. This is basic in the thought of the administrator. He cannot calmly view the expenditure of energy in keeping a certain unit of organization alive which functions to no genuine purpose. The worst of follies is some organization merely for the sake of being in step with a certain fad or to minister to the vanity of a group of officers. This is a sort of " dead works " with which some churches are very full!

In both Program and Organization it is essential that an executive work for unity. The one should finally become a unity looking toward the predetermined goal, and the other a like unity which marshals and directs the energies of the whole church along the selected way. As glove fits hand so does organization fit program; and since no hand requires seven fingers in a glove, neither does any program look with favor upon an empty and useless element in organization. I well recall a Baraca Class composed of fine young men, whose interest, however, not only focused in their own organization but was consumed thereby. As such it was unproductive in the total program of the church, an organization existing for itself alone, and like the unfruitful tree had to be destroyed. Every administrator could duplicate this story on many counts, the story of organizations that have been caught in the back eddies of the ongoing stream of enriched and meaningful ministry.

The principle of unity, however, is not alone in giving a high degree of utility and effectiveness to the local church as organized for work. In addition one must cherish large membership-participation, a considerable encouragement of division of labor and the consequent development of individual talents, and finally, the principle of experimentation must be safeguarded. Let us consider these briefly, in reverse order. *First,* experimentation. Experience teaches the teachable that neither Program nor Organization are without weaknesses and possible faults. They should therefore never be put forward as perfect products, beyond the possibility of change. It were better to assume an element of experimentation so that desirable modifications may be made as need arises without doing damage to "a perfected work." Churches have not infrequently done themselves a disservice by refusing readily to retreat from some element in either Program or Organization which was proving unproductive. *Second,* division of labor. The entire administrative "set up" in the church should have in mind the presence of many people with many aptitudes and special interests, and that since the task in hand is essentially educative these should be given wise encouragement. Such a recognition calls for both Program and Organization designed to permit each to make his own fullest contribution to the Kingdom project in hand. And *finally,* people-participation. If, as our best educational theory holds, we *learn* only as we *do,* then the church executive must provide for largest possible participation of the people in the total function of the church. In other words, both his Program and Organization must keep this to the fore. In the best and fullest sense the church ought to be a functioning, person-participating democracy.

To actualize on this ideal becomes one of the most exacting administrative tasks of the minister, namely, that of finding for each member in the church a piece of work to do capable of evoking a fine religious response and of guiding the same


DENOMINATIONAL AN
THE CHURCH
PROGRAM
NEED AND OPPORTUNITY
TO SHEPHERD, TO WORSHIP, TO TEACH, TO PREACH, TO INSPIRE, TO PROMOTE
TO NURTURE LIFE OF THE SPIRIT-TO CARE FOR NEEDY
TO HOUSE AND FINANCE THE CHURCH-TO SUPPORT KINGDOM
TO FORMULATE AN EDUCATIONAL POLICY TO CREATE, PROMOTE, PROGRAM & SUPERVISE A VITAL RELIGIOUS EDUCATION
TO MAINTAIN A COMPETENT CHURCH SCHOOL
TO FOSTER B.Y.P.U. AND OTHER YOUTH ACTIVITIES
TO EDUCATE CONSTITUENCY IN MISSIONARY ENTERPRISE
TO FOSTER EXTRA CURRICULAR ACTIVITIES OF CHILDREN
TO ENLARGE USE OF ARTS MUSIC, PAINTING, DRAMATICS
TO NURTURE AND DEVELOP SERVICE IDEAL AND MOTIVE
TO CREATE A COMPREHENSIVE, CLEARLY DEFINED, AND EAGERLY SOUGHT GOAL FOR THE WHOLE CHURCH


DOM ENTERPRISE
THE CHURCH
ORGANIZATION
NEED AND OPPORTUNITY BEING MET
PASTOR, HIS STAFF & CABINET
BOARD OF DEACONS
BOARD OF FINANCE
DIRECTOR AND BOARD OF RELIGIOUS EDUCATION
THE CHURCH-SCHOOL STAFF
YOUNG PEOPLE'S COUNCIL
COMMISSION ON MISSIONARY EDUCATON
COMMISSION ON CHILD PARTICIPATION
COMMISSION ON THE USE OF THE FINE ARTS
COMMISSION ON SERVICE EXTENSION
AN ORGANIZATION WHICH IS REALIZING A MINIATURE KINGDOM OF HEAVEN

toward a life-building objective. This end is best achieved by the multiplication of committees, commissions, and the like within the already existing organization. Thus one provides division of labor and wider participation without multiplying organization. For instance, it would generally be unwise to create a Drama Club as a new and independent unit of organization calling for promotional energy; the wiser policy would be to create a Drama Commission within, say, the Church School or the Woman's Union. Thus one creates more organs within existing bodies rather than creating new bodies.

In order to make this discussion more concrete I venture to offer herewith a drawing illustrative of the foregoing line of thought, a graph suggestive of the ideal (and more nearly approaching the ideal than is often possible) of an indigenous program springing from parish needs and adequately backed up by a supporting organization. This sort of chart, either simple or complex as the facts warranted, has grown out of each of my own parishes, and as a parish product has become a general guide to pastor and people in their whole enterprise. When once the significance of such an indigenous graph is apprehended by all the people and in consequence it becomes the working blue-print for the entire church, many would-be problems have either been adequately met or wholly circumvented.

The great circle herein represents The Church, which immediately relates itself to Denomination and Kingdom undertakings. Within the Church, as her vitals, are both Program and Organization. It is to be noted that these two are parallel developments, the latter growing out of the needs and demands of the former. These are so related that the one might be superimposed upon the other in exact coincidence. This is as it should be. There is no place for either X or Y, the one representing a spurious program-element, the other a bit of unrelated, unproductive, yet energy-consuming organization.

Every parish minister owes it to himself and his people to get some such photograph of his own enterprise just as soon as is consistent with a thorough study of his field. To fail in this is to court a hit-or-miss, wool-gathering ministry, with all its attendant disillusionments and heartaches. On the contrary, to do this piece of work thoroughly and wisely is to have made a great beginning for a satisfying work.

Yes, beginning only! To announce a guiding policy, to create a challenging program in accordance therewith, and to evolve an organization adequate to the demands of the Program, is merely to have begun. One has but set the destination of his journey, mapped his route, and purchased his car, so to speak; the journey is yet to be made.

If at this juncture the minister could entrust the whole matter of administration to lay leadership, fortunate indeed would it be for both himself and his church. This is precisely the ideal to be approximated. From this point forward I have in my own ministry urged such a division of labor as would purpose to lay the entire burden of Organization and execution of Program upon the shoulders of the people. To the degree in which this has been accomplished, to that degree have I thought myself a successful executive; and not merely so, but what is more important, a successful educator. For do not the people learn by doing? Is it not to this end that both Program and Organization were called into being, namely that the people might abundantly share in the Kingdom enterprise? If this be sound educational procedure, then it follows that each administrative task henceforth *assumed by me* defeats my essential purpose as an educator. Therefore he is wise who makes his own that principle of all great executives, " Never do a piece of work which any other member of the organization can do." He is a complete failure as an executive and educator who cannot for any reason make that policy his own.

However, this is not to say that the minister, as general manager of his institution, may henceforth wash his hands of

the entire administrative work of the parish. Far from it; in the final analysis he is responsible for the success of the whole undertaking. His *eye,* but not his *finger,* must rest on the forward-moving process; and when he feels it necessary to thrust in his *hand,* he thereby admits failure. Thus he announces to the world that his organization has broken down and accordingly has ceased to function.

Could this ideal of division of labor between minister and people be realized, he would be set free for his own peculiar work, for those phases of his ministry which cannot be delegated to others. I have consistently thought of myself as primarily the shepherd of this flock, the pastor of this people. This rôle the minister may not neglect under pain of being untrue to the noblest in his high calling. " Feed my lambs and my sheep " is an injunction to which his ear must be ever alert. Dulness of hearing at this point and slothfulness of soul in response disqualify any man for the ministry of Christ; in fact, he thereby ceases to be such, though he continue to play the part.

This business of shepherding is widely inclusive, though exclusively it moves within the realm of the religious. The good pastor cares for the souls of his parish, manifesting that care by a warm, pervasive, and personal friendliness. He nurtures every impulse, however weak, symptomatic of awakening religious life; he fans every slumbering coal of hunger for God into flame. He stands before the people as advocate of the " manifold grace of God " as seen in Jesus Christ, with a view to instruction, illumination, and inspiration for living the Christ kind of life. Verily in his pulpit he appears as one who goes before the people up into the soul-firing presence of God in the act of worship. As shepherd he thus leads his flock into the presence of Him whose they are and whom they serve, before Him in whom, he prays, they may each and all come to consciously live and move and have their being.

Worship—this is the peak and pinnacle of the minister's

function. For myself, I'd rather have assurance that in some vital sense I had been instrumental in leading my people—my friends in Christ—up on the high hill into the presence of God, than to be assured of any other single accomplishment. For if this goal be reached by any human he has ascended that summit above and beyond which there is no other. What the Father may do for him while in that sublime atmosphere it is not mine to promise or predict; but that, having His chance, I am confident that He will mightily discourage every soul-defeating impulse or desire, and kindle in their stead a flame of godliness which wisdom and care may bring to a steady life-directing fire—the consummation of religious education.

Well may we pray for more ministers who sense the significance of worship to both the individual and the church. Such men are needed to work an imperative transformation in certain public services of the church, the so-called "preaching services." Too long have we trained our people to come to church to hear us preach, when a becoming humility evokes the confession that it has often not been worth their pains. Suppose, instead, we begin inviting them to come to these public services that together we may seek to see the face of God, or by the stethoscopic magic of a community quest we may hear the beat of His loving heart—suppose we do that!

To be sure the preaching function is commendable; it may be glorious! But it must never be thought to rival, much less eclipse, the act of worship in which the soul renews its allegiance and love to God. The proper relationship between the two ought to be perfectly evident to even the careless thinker: worship plows and fertilizes the soil, preaching plants the seed and nurtures the growing life. The two are mutually complementary and each sadly lacking without the other; worship unaccompanied by the instruction of preaching tends to crystallize into empty formalism, while preaching divorced from worship is robbed of that ally which alone gives large assurance of a life-changing effectiveness—for after all it is God, that

God apprehended in worship, which makes preaching a power in life, and not the preacher or his message, per se.

Descending from the high place of worship and from his pulpit, the minister finds awaiting his watchful care an enriched educative task, namely that of guiding onward the growth of the people toward goals envisioned "in the Mount," and along lines revealed in the sermon. Verily one does come to see that the entire church undertaking is in need of advancing under the banner of directed, educational process. The minister in his special field of service as leader of those who worship, as shepherd of the flock of God, or as preacher of those eternal verities which are to a life like heavy steel in a modern building—in all these rôles he is not only director and guide in the work of education, but also the one who must provide fuel and fire for all the machinery involved in the administration of a modern church. He must produce his helpers. He will have no engineers and firemen under him, not even oilers and wipers, unless he is able to create them. He must show the significance, the value for life in every contemplated task. He must make people glad and joyous in each service they render in and through the church; otherwise the fine machinery of Program and Organization will stand idle for lack of nimble fingers and loving hands, and not only so, the lights will go out on the altars he is set to tend!

How may such an unhappy, dismal end be avoided? That question, with its appropriate answer brings the minister's task to a climax. How is he to inspire all the people so that each will find genuine joy in some bit of altruistic living or of sacrificial service? How is he to crucify indifference and secure a resurrection of the burning heart? Whoever can do these things with effectiveness will never be without a parish even though he hitch glowing hearts, like prancing, fiery steeds, to small toy wagons; but who, on the contrary, if he has the wit to capture them for the things of Christ, will thereby advance the very plan and purpose of God in the earth!

To enter here a minister must find one, and only one, secret door and be able to open it. Bound it is with seven locks! Yet these fall off at the touch of him who knows how, by the witchery which is his, *to cause people to fall in love with Jesus,* to constrain them to become bond-servants of this regal Son of Man, to create within them a free desire to commit their immortal souls to him as Son of God. Whoever can unlock that door will have thereby entered into an abundant heritage as " ruler over many things," and can confidently write " Success " at the end of his day of work.

THE MEANING OF MIRACLE IN CHRISTIAN THOUGHT

Professor A. S. WOODBURNE

THE concept of miracle has been one of the most fruitful sources for theological debate. Even in our own day, people with quite differing views of the nature of the universe and of God make use of the word. One does not need to study long, till it becomes quite obvious that the word is used in quite different senses. The concept of miracle shares with many other religious concepts the difficulty that arises from having no one unalterable meaning. Psychologically speaking, that is a characteristic of our conceptual processes. All of our concepts are fluid because thinking itself is a process. If we had to abandon the use of a concept every time its significance changed, we would be bringing out new dictionaries every year. Theology shares this problem in common with every discipline of human thought.

What do men mean when they use the word "miracle"? This is a question by no means peculiar to Christian thought. The other religions have it, and some of them are even more profligate in their use of the concept than Christianity. A comparative study from the historical point of view would be suggestive. Our immediate concern is with the meaning of the term in Christian thinking, particularly though not exclusively in modern times. It is possible to discern four different uses of the word miracle, a literary, a scientific, a metaphysical, and a religious. An understanding of these different uses should help us to clarify our problem. The first need not detain us long. Undoubtedly there is a use of the idea of miracle that is poetic and imaginative, and never was intended to be taken literally. Poets and religious writers have always employed symbolism to beautify and enrich the spiritual truths they were conveying. Trouble always comes when people try to make

symbols walk on all fours. When we have æsthetic appreciation sufficient to understand the beauty of literary symbolism, some of our problems vanish at once. We then try to grasp the meaning veiled behind the sensuous drapery of the symbol.

The scientific sense of the term "miracle" is as an event that is so extraordinary and unpredictable as to give the impression of being a departure from the normal and natural ways in which things happen. As such, the notion carries back to the primitive stage of human culture before the concept of natural law had taken form. Anything might happen, and indeed almost anything might be made to happen, if one were possessed of the necessary technique. Nevertheless primitive man very early in his reflective career came to understand that some kinds of events might be expected, and others not. When the unusual and unexpected happened, it aroused his sense of mystery. Such an event must have been brought about by some occult power the source of which was often identified in a soothsayer or witch-doctor. In the beginnings of human culture, there is no line of differentiation between the magical and the miraculous. To make a distinction is to read into the primitive situation the results of our own reflection. The origin of this conception of miracle belongs not to the scientific, but to the pre-scientific age of man. If that be admitted, it affords us a key to the understanding of another large group of miracles as recorded in the sacred scriptures of the different religions. These accounts are obviously handed down by folks who have apprehended, in the naïve fashion of pre-scientific thought, some events that to them were unexpected and out of the ordinary. The scantier the understanding of natural forces in the environing world, the wider the possibility for happenings to be conceived as the workings of a power, occult or superhuman, not available to the ordinary man.

The history of humanity involves the story of an increasing understanding of the courses and forces of nature. These forces interact with amazing complexity, and the more man

masters that complexity, the further back he drives the boundaries of the extraordinary. With the Greeks began the idea of natural law in the sense of an orderliness and harmony, evident in the uniformity of successiveness by which events are characterized. To be sure, natural law has been variously interpreted, sometimes logically, again metaphysically, and by others religiously, as expressing the will of God. The concept of the uniformity of nature is a hypothesis of inductive logic, the outcome of a belief that every event is an element in an interacting system. According to this principle, the explanation of any thing consists in showing it to be the instance of a law or an element in a system, the characteristics of which are determined by its place in the interacting system or its relations to other things as expressed by the law. Logicians like Croce are reminding us that this principle of uniformity is one of practical necessity obtained only by the neglect of differences, and by viewing the different as uniform and the changeable as constant, the postulate being formulated as a working convention. Belief in the practical validity of the principle of uniformity has exercised inescapable influence over the notion of the miraculous. It has made men increasingly dubious about the possibility of anything happening that could not be subsumed under some law of nature, if the event were thoroughly understood in all its spatio-temporal relations.

When the universe is understood as an interacting system, uniform in its behaviour, i. e., capable of being construed in terms of natural law, the logical definition for a miracle is "an event that violates or transcends natural law." At the same time the ordinary scientific attitude toward the possibility of such events is one of scepticism. Matthew Arnold gave expression to the scientific attitude when he said, "The trouble with miracles is that they never happen."

It may be admitted that our problem is not a problem for the scientist. He does not believe that natural law is either violated or suspended. He is quite prepared to admit his

inability to explain everything that he can observe. The protagonist of the miracle concept at once seizes on the inexplicability of certain events, and very often makes a mountain out of a mole-hill. There are not a few theologians today whose definitions of miracle could be reduced to "the inexplicable." In the last analysis that makes human ignorance the ground for maintaining faith in the miraculous. It means that every advance in scientific knowledge reduces the possibility of resorting to miracle as an explanatory principle. It also means that the problem of miracle is fundamentally an epistemological problem.

Höffding's analysis of the problem is from this angle. He regards miracle as purely an explanatory concept. Religious explanation is an attempt to reduce the unknown to the known by reference to the divine will. The appeal to the will of God, however, affords no scientific explanation, and it is science's task to explain. Explanation for the scientist consists of placing an event in a causal series so as to understand its antecedents and consequents. Men have recourse to religious explanation when scientific knowledge is lacking. The idea of miracle originates in a world where both types of explanation are in vogue. Wonder, or miracle, arises out of some knowledge of natural laws and the impression that an observed event cannot be subsumed under them. It carries the suggestion of an interruption, but is an interruption that can be referred to a gap in man's knowledge. Religion is, in the main, content to leave to science the discovery of causes. Only in a few extraordinary cases does it abandon that procedure and undertake its own explanation by reference to a first cause or God. Höffding finds the essence of religion in the evaluational activities of the mind. Its function is as a conservator of values. Therefore he concludes that the reference of an event to the miraculous is an indication that religion is leaving her own sphere which is evaluation, and encroaching on the scientific domain of explanation.

A third method of defining miracle is from the standpoint of metaphysics. Ménégoz, e. g., says, "Miracles are always regarded as a supernatural intrusion of God into the natural order." [1] Sabatier has a similar definition: Miracles are events "produced contrary to the natural course of things solely by the direct intervention of a special Divine act of will." [2] The traditional metaphysical background for the concept of miracle is dualism, nature and the supernatural standing in antithetical relations to each other. The transcendence of the supernatural is evinced in its ability to make intrusions into the world of nature. The philosophical theology of Thomas Aquinas is the classical example of this method of treatment. As the Creator transcends his creation, he may perform deeds within it which are "outside the order of the entire created nature" (*Summa*, 1-CX-4). The philosophical background of Aquinas is largely Aristotelianism, a system in which the supersensible world is made to possess a higher type of reality than the world of sense. Yet God manifests himself in the material world, even as the universal exists in the particular. The universe for Aquinas consists of two realms, nature and grace. God is over all, and he is perfect will. The will dominates the intellect, even in God. The freedom of the divine will is manifest in miracles, but these do not indicate caprice or chance. They rather speak to us of necessity. Miracles are parts of the divine revelation, and revealed knowledge is superior to rational knowledge, both as to origin and character. Not only Catholic but Protestant orthodoxy also appropriated Aquinas' method of treatment.

Modern philosophy is not content to accept a metaphysical dualism such as the medieval philosophers assumed. When dualism breaks down, and monism succeeds, either of two things may happen. Naturalism may be tried, i. e., the attempt to explain the universe on the basis of the order of nature with which we have experience. Or, the attempt may be made to

[1] *Der biblische Wunderbegriff*, p. 11.
[2] *Outline of a Philosophy of Religion*, p. 72.

explain the universe on the basis of what was the spiritual order in the old dualism, the result being a philosophy of immanence. Both of these positions have consequences for the concept of miracle.

The naturalistic position attempts to treat the universe mechanistically, emphasizing the inviolability of natural law. Hence it rejects miracles on philosophical grounds. Since it is the antithesis to teleology, it also rejects miracles religiously. If any idea of God were retained in this atmosphere it would be an anachronism.

There are, however, a number of philosophers of immanence who attempt to retain the concept of miracle. They believe that the world and man give manifestations of divine purpose. Rationalistic philosophy presumes to settle the problem by arbitrarily begging the question for the negative. Reasonable religion has the right to expect that God is great enough and good enough to do for man what he imperatively needs to have done. The new supernaturalism is founded on " the dependable response of Reality to man's right religious adjustment." [3] Those who attempt a philosophical defense of miracle from this point of view lay stress on the element of contingency, as William James and Bergson have done. The future cannot be predicted from the past. Lloyd Morgan draws attention to the emergence of orders which are supervenient to what have gone before, but declines to consider them as interruptions. It is contended that to deny the possibility of miracle would be tantamount to reducing the world to an automaton. Herrmann claimed miracle stood for the view that nature was not the whole of Reality humanly apprehensible. Surely God can introduce new factors into the cosmic order without thereby being accused of breaking his own laws. Whatever interest there is among monists in retaining the concept of miracle is religious. Some even regard the view that miracles are necessary as special revelations as ethically inferior. Schleiermacher could not see how Provi-

[3] D. C. Macintosh, *The Reasonableness of Christianity*, p. 126.

dence could appear any more explicit in interruptions than in the natural nexus of a divinely appointed unchangeable course of nature. Yet he retained the concept and interpreted it through a religious philosophy of immanence.

Dr. A. G. Hogg in his Cunningham Lectures, *Redemption from This World,* gives us a philosophical defense of miracle from the view-point of personal idealism. For him the traditional notion of a suspension or breach of the real laws is absurd and abhorrent. But he felt impelled from the study of Jesus in the Gospels to retain faith in the miraculous. The result is summarized in three features:

> (1) The miraculous does not involve any breach of the natural order itself, but only of a barrier within the natural order; within the phenomenal or created universe which in its completeness would be the exhaustive self-manifestation of God . . . there is a partially isolated realm which very inadequately displays his (God's) wealth of resource and benevolence of purpose, and the miraculous or supernatural involves the irruption into this realm of some of the reserves of God's cosmic energy which do not ordinarily have free operation there. (2) Although both those familiar events which are explicable in terms of the laws of the enclosed world of man's ordinary experience, and those extraordinary events which imply an unexplored wider empire of reality, may rightly be called the work of God, yet in the latter we may recognize the act of God in a more eminent sense; (3) The most important factor conditioning the occurrence of these extraordinary or supernatural events is human faith.

Doctor Hogg goes on to argue from the principle of continuity and coherence that it is impossible even for religious reflection to postulate a supernatural intervention. "For every particular event an immanent explanation must be looked for."[4]

It must be obvious that this is not the idea of miracle against which David Hume inveighed so vigorously. The conception of miracle which he repudiated was "a violation of the laws of nature." John Stuart Mill contended that a miracle was a phenomenon which had not "been preceded by any antecedent phenomenal conditions sufficient to reproduce it." We

[4] Pp. 149-151.

must admit that Hume and Mill gave us definitions that were clearer than many others. Yet clearness is not particularly a virtue in these cases, for the definitions are so framed as to rule out the possibility of the concept possessing any validity whatsoever. If that is all that is meant by miracle, then we may consider it as dead, for certainly the notion of miracles as interruptions or violations of natural law is no longer held by serious students. The traditional idea may be traced to a confusion of two categories, the category of causality and the category of purpose. The former is an instrument of scientific thought; the latter belongs to a religious view of the world. Each can be used in its own sphere, but the attempt to combine them was disastrous. On the other hand, theology has been largely rescued from the idea that faith in supernatural interventions is a *sine qua non* for belief in the loving Providence of God.

The fourth use of the term " miracle " is religious. To be sure, the uses already considered are with a religious interest. The conception of miracle is essentially religious. At the same time a distinctively religious meaning has been emerging, since the disintegration of the traditional concept. A number of theologians have felt that the concept embodied a religious value which should be preserved. They would not agree with Höffding that it is only a method of explanation, proved by science to be fallacious. The concept of miracle has been one of those ideas by which Christian thinkers have endeavored to preserve the transcendence of the living God. To deny the possibility of miracle is in their judgment tantamount to atheism or pantheism. Fundamentally, according to Wendland, miracle simply means that there is a living God. The essence of the miracle is to be disclosed in acts exhibiting the freedom and power of God to accomplish his purposes, but this must not be taken to involve breaches of law. Augustine contended that miracles are not contrary to nature, but only contrary to nature as far as it is known to man. Man does not know enough to

know what would really be contrary to nature. To assume the impossibility of miracles would be virtually a claim to omniscience.

Schleiermacher was one of the first theologians to lift the concept of miracle out of the sphere of metaphysics, and give it a specifically religious meaning. To begin with, he defined religion in the realm of feeling—"the feeling of absolute dependence." A miracle may be any experience whatsoever in which the religious feeling is dominant. Miracle "is only the religious name for an event; and any event is a miracle, even the most entirely natural, whensoever it is of such a kind that the religious view of it predominates." If that definition be accepted, then of course the question of credibility or possibility disappears. There is no element that demands a stretch of imagination before it can be accepted. On the other hand the traditional view in giving specific religious value to exceptional events lying outside the natural order, is equivalent to supposing that the religious sphere lies outside the universal order of relations, making the religious synonymous with the arbitrary, and exalting the quality of arbitrariness to the rank of a divine attribute. "Nay, it does more," says Schleiermacher, "it separates God from the world and makes a religious view of the world impossible. It is destructive of science and of religion too." [5] For Schleiermacher everything was a miracle, if a man be religious, that is, as he defined it, conscious of his dependence on God.

Ritschl was less clear than Schleiermacher. But he took part in a debate against Zeller, Ritschl defending the credibility of Biblical miracles on the ground that they are events linked with faith in Providence. "Every one will meet the miraculous in his own experience," he protested, "and in view of this, it is entirely unnecessary to stumble at the miracles others have experienced." His contention was that "we must start with the religious conception of miracle which is that miracles are

[5] Cross, *The Theology of Schleiermacher*, pp. 159, 160.

events recognized by faith as acts of God." [6] Zeller's comment on Ritschl would probably hold good of many other theologians, too. He described Ritschl as "too well educated to believe in miracles and too cautious to deny them."

Wendland in his *Miracles and Christianity* attempts a vindication of the religious validity of the miracle concept. "Fundamentally," he says, "it means just that there is a living God. . . Belief in miracle stands simply for the position that if God is alive, he must reveal himself in definite acts. . . With the utmost brevity we may define: miracles are acts of God. To believe in the living God and to believe in miracle are the same things" (p. 1). This position is so much at variance with the traditional concept, that Wendland anticipates a question as to whether it is not a mere accommodation to the traditional view. He defends the continued serviceableness of the concept on the ground that we need it to preserve the notion of transcendence in God in a world where immanence is being stressed. God's transcendence is perpetually accomplishing new things within the immanent structure of the world. That is what he means by miracle. It is a religious usage and must, he contends, be freed from science and history. "A man who experiences an act divinely wrought, i. e., a miracle, receives in and with the experience an assured certainty of God" (pp. 50, 51). All striking events that have religious significance for our lives may, in Wendland's view, be classed as miracles. There are three distinguishable features in miracle: (1) "the amazing and unexpected, often rising to the inexplicable"; (2) "God is working"; (3) "the given event has reference to man's salvation" (p. 9). The focal point of Wendland's whole discussion is that certain events so excite wonder that we interpret them as signs of God's power and God's working. Moreover he definitely repudiates from the concept the idea of God's abrogating natural law. Any record that suggests such an event has to be reinterpreted to eliminate the element of violation, or

[6] Wendland, *Miracles and Christianity*, p. 223.

else rejected. Unnatural miracles really did not happen as related. The man of faith finds the activity of God—the real miracle—in nature.

The evolution of the definition of miracle is a clear illustration of a changed attitude. The attempt to define in language that is religious, and to repudiate the traditional meaning, is symptomatic. The next step was to go back to the records of miraculous events and attempt to show that they never were meant to imply violations of natural law. A good illustration is in the treatment of Doctor Strong. Referring to the turning of water into wine, he argued that it was possible because every year in ten thousand vineyards on the hillsides of Galilee the moisture of the earth is turned into the juice of the grape. This type of argument seems to neglect the fact that if that is all that is meant, the event ceases to be a miracle.

A somewhat different defense is to place the stress on the etymology of the word. Miracle is a transliteration of the Latin *miraculum,* meaning marvel. Many writers, including Wendland, William Adams Brown, and Lyman Abbott, stress the significance of miracle as an event that incites the sense of wonder. Prof. William Adams Brown puts the stress on the element of "luminous surprise." When the appeal is made to the sense of wonder it soon becomes clear that there is a possibility of introducing all sorts of other things under miracles. Kelvin, e. g., remarked that from the point of view of science every free human action was a miracle. And Doctor Strong suggested that to the merely mechanical and chemical creation the transformation in the vegetable kingdom whereby carbonic acid is decomposed, carbon being assimilated for food and oxygen thrown off, is a miracle. There is scarcely any limit to the possibility of stretching the concept of miracle in this fashion. "If natural law seems to be inviolable," says Dr. G. A. Gordon, "if there appears to be no longer any room left for miracle, it is that the whole creation may appear miraculous, the garment that God is weaving for himself in the roaring

loom of time, under the eyes of the living. For a few miracles, hard to grasp, we are bidden behold a miraculous Universe." [7]

It is perfectly true that many people experience a far more profound sense of wonder by meditating on the vastness of the physical universe which the astronomical physicists are describing with increasing accuracy, than they do in contemplating most of the old-time miracles. Nevertheless, it must be admitted that the use of a concept with so definite a content as miracle had in its traditional sense to describe this type of experience is likely to lead to confusion. When Prof. William Adams Brown tells us that " Science knows no single miracle because for science all the world has become miraculous " he is suggesting that science supports the historical faith in miracles, which is contrary to fact.

Let us face the question: What was the value which religious people tried to conserve by the concept of miracle? Was it a sense of certainty otherwise unattainable? We need to remind ourselves that the concept of miracle is attached not simply to events having moral and spiritual significance. The history of religion includes many accounts of miraculous deeds of a vengeful, cruel character, as well as beneficent ones. It includes deeds of immorality as well as those with positive moral meaning. It includes accounts that reflect the naïveté of primitive man in the childhood days of the race.

The positive significance of the concept has been in the realm of wonder-exciting events which turned the attention of people, through the sense of mystery, to God. That seems to be what men like Schleiermacher, Wendland, and Hogg are anxious to conserve. Even the miracles of Jesus need not be construed as unnatural. They called forth some of God's reserve power in order to quicken men's consciousness of the living God. Prof. C. J. Wright defends a similar position in his recent book, *Miracles in History and Modern Thought*. It is the experience of God as purposively active in the world that must

[7] *Religion and Miracle*, pp. 189f.

be preserved. "To the religious consciousness," he says, "the kernel of truth in the idea of the miraculous is the idea of Revelation." And he admits that even though the term "miracle" should be forgotten or discarded, religion would not be the loser, provided the notion embodied in the concept be preserved (pp. 177f.).

One of the most hopeful signs of our time is the beginning of a recognition that we are living in a universe where there are both physical facts and spiritual facts, in a world where techniques and ideals may cooperate for the fulness of life. We experience no need for violations of natural law to elicit faith. As Prof. E. C. More suggests, the inviolability of the natural order is "the divinest thing about it."[8] It is easier for us to find religious significance, to have faith stimulated in a world the order and harmony of which are trustworthy than in a capricious universe. It is our faith that a more profound type of religious experience is attainable in a scientific atmosphere than in one that is magical. If the concept of miracle is to persist in such an atmosphere, it can only be with a distinctively religious meaning.

[8] *Christian Thought Since Kant*, p. 181.

WHO'S WHO IN THIS ISSUE

To the Editor's regret, three very important papers were crowded out of the April number of The Quarterly by virtue of the desire to give each number an approximate (at least) unity in theme. This number is enriched by these papers and they fit well into the general thought of theological curricula. Doctor Johnson, of Berkeley, and Doctor Evans and Professor Harkness will pardon the Editor, he is sure.

Professor John W. Johnson, of the Berkeley Baptist Divinity School, Berkeley, California, where he has been Professor of Systematic Theology and Homiletics since 1913, offers a significant paper. He is a D. D. of the Pacific School of Religion and has studied widely in the University of Chicago 1903, Harvard 1904-05, and in Germany.

President Milton G. Evans writes convincingly on the same theme as does Doctor Johnson.

We call especial attention to the paper by Dr. Daniel G. Stevens, a product of the leisure scholarly hours of a writer whose work as Book Editor of The American Baptist Publication Society well nigh consumed him. Probably his last writing, it is a revelation of a fine mind and accomplished student.

Professor Cole, like the other members of the Faculty contributing to this number of The Quarterly, needs no commendation. Here we have an insight into a modern method of teaching that will be valuable to other teachers.

Professor Harkness offers an invaluable paper on Ordination of Baptist Ministers which historians of the denomination must take account of, and those who talk of the faith and practises of " the Fathers " ought seriously consider.

HERBERT LEE NEWMAN, Assistant Professor of Religious Education and Director of Religious Activities. B. A., Colby College, 1918; B. D., 1922, and S. T. M., 1927, Newton Theological Institution; Pastor, Hebron Academy, 1919; Pastor, Worcester, Mass., 1919-22; Instructor in Biblical Literature, 1922-1926, and Assistant Professor of Religious Education, Colby, 1926—; Director of Religious Activities; Member of the Society of Biblical Literature and Exegesis, the National Association of Biblical Instructors, the American Oriental Society, and Religious Education Association.

PROFESSOR MCNUTT offers one of the best papers in the matter of Practical Theology that has come under the eye of the Editor. Every pastor will be interested.

PROFESSOR WOODBURNE treats of a subject which is always relevant in theological discussion. With the next issue of THE QUARTERLY he takes up the duties of Managing Editor.

EDITOR'S NOTES

With this number of The Crozer Quarterly the Editor closes his work, though not his interest, in the journal. He is hoping that he has not failed to make it worth while alike to scholar and layman. Though a joyous task, it has not been an easy one, for he has had no funds with which to command scholarly and interesting papers. He has put himself in debt to a score and more of his friends and former associates, asking them to do a service for no reward even when their articles commanded an honorarium from other journals. He believes he has succeeded in making a recognized place for The Quarterly among high-grade journals, philosophical and theological, and he now releases to Professor A. S. Woodburne the work and responsibility of continuing the editorial management. He has every reason to believe that it will be well done, especially in view of Professor Woodburne's scholarship and his experience in editing for years in India *The Madras Christian College Magazine.*

With this word of explanation the Editor submits the following verses, as, so to speak, his editorial "Swan Song":

THE PHILOSOPHER HAILS HIS FELLOWS

A Philosopher I, unfettered and free,
Ship Ahoy!
I'm taking faith's chance on the Universe Sea,
Ship Ahoy!
I'm not just a passenger, Pleasure's gay guest,
Who cares no whit whether he sail East or West,
For I'm seeking a port in Reality.
Where away?

Aye! I am the Chief of the barque I command,
Ship Ahoy!
And the crew of my faculties have well in hand,
Ship Ahoy!
And if it be near, or be far to the end,
No other fair harbor my purpose can bend,
For I'll sail if I sail to Infinity.
Where away?

No narrow horizons my course may define,
Ship Ahoy!
Nor shuttle trade-route my researches confine,
Ship Ahoy!
I voyage straight onward, oft baffled may be,
But never content with a calm, enclosed sea,
For I'm seeking what is and what is to be.
Where away?

'Tis Reason commands me, and I must sail on,
Ship Ahoy!
May many fleets follow this Light of the Dawn,
Ship Ahoy!
But whether the many or few follow now,
I'll hold my helm steady and set my barque's bow
Toward the Real and the True in Eternity.
Where away?

Though never another may travel this way,
Ship Ahoy!
And you, passing sailor, the last to cry, "Stay!"
Ship Ahoy!
Though the journey may give of the goal not a sight,
I cannot stop now, there's a Love and a Light
That lures me and leads me Immortally.
Where away?

SPENSER B. MEESER.

BOOK REVIEWS

Digging Up Biblical History. J. Garrow Duncan, B. D. New York: The Macmillan Company. 1931. Pp. xiii and 275. Price, $3.50.

The sub-title of this volume, *Recent Archæology in Palestine and its Bearing on the Old Testament*, indicates its twofold value. It recounts results of recent excavations, and it also aids in the understanding of Hebrew history as narrated in the Old Testament. The present volume is amplification of the Croall Lectures for 1928-29. The author is amply qualified to tell his story and to relate results of researches to Hebrew history. Its many excellent illustrations increase the value of the book. Publisher and author cooperate to give the reader an attractive and authoritative exposition of a subject of perennial interest. It is an excellent book for classroom use in schools, and valuable source of reliable information for interpreters of the Old Testament.

In the field of archæology, however, discoveries are so rapid as to make opinions of the best qualified only tentative. The writer, accordingly, gives not only the latest opinions of others, but expresses his own with moderation and caution.

The scope of the present volume is indicated by the contents: I. The Neolithic or Cave-Dweller Period, c. 3000 to c. 1800 B. C.; II. The Bronze Age; III. Canaanite Constructions of the Bronze Age; IV. The Hebrew Conquest and Occupation, 1300-1100 and 1100-597 B. C. An Index of Scripture texts and a minute General Index make the book doubly serviceable for the student.

Milton G. Evans.

The Jew and His Neighbor. James W. Parkes, M. A. New York: Richard R. Smith, Inc. 1931. Pp. 202. Price, $2.00.

This is a timely volume. While there are signs of increasing good-will between religions and races, there are also signs of growing racial and religious antagonisms. The best approach to an understanding of the recurring animosities between social groups, whether large or small, is an analysis of the currents within the stream of history.

The author is a non-Jew; he has read widely; he brings to bear results of research in the long history of the Jews; he condenses into a few pages the long story of anti-Semitism. The table of contents indicates the thoroughness and extent of treatment: I. The Jewish Dispersion; II. The Nature of the Jewish Problem; III. The Jewish Community Before

the Outbreak of Persecution; IV. The Religious Element in Anti-Semitism; V. The Economic Element in Anti-Semitism; VI. The Political and Racial Element in Anti-Semitism; VII. The Inner Evolution of the Jewish Community; VIII. The Effect Upon the Jew of His Position in Society; IX. Conclusions; Bibliography; Index.

The book was prepared at the request of The International Student Service, and for this reason some may suspect that the author is predisposed to favor the Jews. He anticipates such criticism by claiming independence of judgment based on evidence. The reader may verify this claim by referring to a fairly exhaustive bibliography. One thing is sure, such a book is needed. It will help to destroy prejudice. It offers no solution; but to know cause and consequence is a factor in the solution. A paragraph on the "jacket" of the book states a fact about it: "The result is a survey and a point of view which will be of incalculable influence in spreading social tolerance and good-will."

MILTON G. EVANS.

The Reform Movement in Judaism. RABBI DAVID PHILIPSON, D. D. New York: The Macmillan Company. 1931. Pp. 503. Price, $4.50.

IN 1907, Rabbi Philipson, one of the most influential scholars graduated from the Hebrew Union College, published a history of the reform movement in Judaism. It was the first account in English to detail the changed philosophy and practise within Judaism due to the same influences that have produced like changes in all contemporary ethnic faiths. For some years this only authoritative history in English has been out of print. Now many readers of the first edition, both in the United States and Canada, requested a new edition which would recount the history of reform since 1907 until the present. This new and enlarged edition is the author's answer. For many years it will remain the source-book for the remarkable influence of devout and scholarly Jews in modifying their own racial faith in Europe and America. It illustrates the permanence and the adaptability of the religion of the Jews. In it are discovered the inevitable reciprocal influence of Christianity and post-Christian Judaism, due to their common cultural inheritance and environments.

It was a wise decision of the author to print the "footnotes" at the end of the volume instead of at the bottom of the pages, as in the first edition. These notes are so numerous and so important for those who desire to make further inquiry, that they deserve fifty-four pages.

An excellent index adds greatly to the usefulness of the volume.

Every well-equipped library should have a copy of *The Reform Movement in Judaism.*

MILTON G. EVANS.

Religion in a Changing World. Rabbi Abba Hillel Silver, D. D., Litt. D. New York: Richard R. Smith, Inc. 1930. Pp. 204. Price, $2.00.

This volume was judged worthy to be listed among the "books of the month" in January. It is not so ephemeral. Its significance lies not so much in its contents, as in its implications and in its author. Rabbi Silver is one of the finest products of Hebrew Union College, and one of the outstanding interpreters of present-day religion. This volume is a fine illustration of positive conviction and moral optimism. The Rabbi knows the currents that are eddying about him, but he knows the stability of the ocean's bed and shores. Occasional indentations on shore do not indicate the subsidence of the continent.

The contents of the volume are: I. "The Rôle of Religion in a Changing World." II. "Science and Religion." III. "The Church and Social Justice." IV. "The Widening Horizons of Social Service." V. "The Church and World Peace." VI. "The One and the Many." VII. "Liberalism at the Crossroads." VIII. "What Is Happening to the American Home?" IX. "Education and the Good Life." X. "How Shall We Measure Life?"

Read these chapters, and understand why Rabbi Silver has made The Temple, Cleveland, Ohio, one of the most forceful religious and moral centers in the United States. These chapters embody scholarship without pedantry; they are a tonic for the enervated; an inspiration for depressed; an "education for the good life."

Milton G. Evans.

Facing Old Testament Facts. Craig S. Thoms, Ph. D. Philadelphia: The Judson Press. 1931. Pp. x and 313. Price, $1.50.

The author is head of the Department of Sociology and Professor of Bible in the University of South Dakota. His training in these two fields of inquiry and his experience as teacher make him a good guide for students. The title of his book is a stimulus to inquiry, and his treatment of material is the result of touch with student life during a quarter of a century. He combines the value of a preacher, educator, and technical scholar. The material is distributed into three parts: The Temporary Elements of the Old Testament, Basic Truths in the Old Testament, The Teaching Values of the Old Testament. These give suggestions of the reward that will come from reading the book. Since the author is sharing his experience with less experienced teachers, his method of approach and his conclusions should be valuable for all pastors and Bible-class teachers.

A selected bibliography and an exhaustive index of Scripture passages aid in a topical study of the subjects treated in the body of the book.

MILTON G. EVANS.

Religious Aspects of the Conquest of Mexico. CHARLES S. BRADEN, Northwestern University, Evanston, Illinois. Durham, N. C.: Duke University Press. 1930. Pp. 344. Price, $3.50.

HISTORY has painted the Spanish and Roman Catholic invasion of Mexico in scenes of blood and fury. Cortez butchered his way to Mexico City devoid of all idealism or other purpose save military glory; following his dripping and victorious sword the Church established herself in the newly-conquered land.

Doctor Braden, long a resident in Bolivia and Chile, and a scholar in the field of History of Religions, has corrected that traditional conception. He has us look upon that age and crusade not from the standard of today but as one in the midst.

First an explanation of the intensity of Spanish Roman Catholicism is found in the long seven hundred years' suppression and oppression by the Moors. Fighting against that subjection the Spaniards became all the more engrained in their faith, and winning release and liberty at the close of the fifteenth century their joy welled up in a great national vow of thanksgiving, like Loyola's, to spread abroad that holy faith. All other religions were pagan, anti-Christ, to be driven without mercy from the earth.

Arriving in Mexico they found a pagan religion in very deed. Here were temples, the priesthood, human sacrifices—all of which seemed in some regard to these fiery Crusaders to be a corruption of Christianity, a work of the devil to be destroyed utterly and irrevocably. And their mission was by no means mere territorial expansion but an extension of the boundaries of the Kingdom of God. Their experience with the Moors had taught them to place their faith in the sword.

The peaceful entrance into Mexico City itself is explained by the fact that the natives believed the Spaniards were a fulfilment of the ancient prophecy that their great hero God would one day return to them restoring the golden age of the past. The later destruction of the city had many reasons, one perhaps being the loss of faith by the Mexicans in the bearded white men as fulfillers of that prophecy.

In a very comprehensive way Doctor Braden tells of the missionary activities that followed—the coming of the clergy of the various Orders, their character and their missionary zeal. True, the church still made

progress by the sword and often conquered by being conquered in religious beliefs and practises. Yet though there are many pagan survivals in Mexican Christianity the author leans to the belief that the "conversion" of the Indians did result in their moral and spiritual improvement.

R. E. E. Harkness.

The Making of Man. W. Cosby Bell. New York: The Macmillan Company. 1931. Pp. 277. Price, $2.00.

The Christian doctrine of man under the above caption was the subject of the Bishop Paddock Lectures for 1929-30 delivered at the General Theological Seminary, New York, by Doctor Bell. The author offers a key to the understanding of his method when he says that his book begins by talking mostly about man, and ends by talking mostly about God. He might have said that he both began and ended with God, for he begins with the thesis of the divine origin of man. God is the primary fact of religious experience; man is the secondary fact. Yet in finding the meaning of our secondary facts, we find God, and we find God to be their meaning. Thus the latter part of the book deals with those meanings through which the author interprets the meaning of man.

Doctor Bell makes considerable use of current philosophical and ethical literature in unfolding his doctrine of man. He shows also considerable familiarity with biological discussions as to the origin and development of human nature. One misses a careful consideration of the contributions of the science of psychology toward the understanding of human nature. The chapter on Human Life draws on psychological literature to some extent, but not adequately, even from the theologian's standpoint. Theology still awaits the man who will interpret the facts of religious experience theologically, and yet take advantage of psychological advance. It ought to prove a fruitful field of interpretation.

The treatment of man, his moral degeneracy, need of salvation, and experience of forgiveness follow the conservative tradition in the present volume. From that point of view the work is excellently done, and ought to prove of value to preachers looking for such a treatment. Humanism does not afford an adequate interpretation of man. The meaning of human life, its values, and its organization can only be read through the presupposition of God. Doctor Bell accepts the pragmatic test of the validity of the concept of God. The only way that his reality can be proved is by putting him to the proof in the various fields of human experience. It is in human experience that we learn that God meets the needs of reason and of life. Our trust in God meets with a similar response from him.

The older type of supernaturalism viewed the nature of man as corrupt and depraved, and salvation as a gift from God, a work of transformation wrought by God. Humanism swings to the opposite extreme and proposes that all the salvation a man experiences is what he attains by the help of his fellow men. Christian character from the first point of view is a divine endowment; from the second it is a normal unfolding of man's own nature. Doctor Bell proposes to find a *via media* between the two extremes, and restore the needed balance to our view of human nature. It is no small ambition to try to compromise between two such diametrically opposed views.

A. S. Woodburne.

Pathways to Certainty. William Adams Brown. New York: Charles Scribner's Sons. 1930. Pp. xiv and 293. Price, $2.50.

There is no question with which the modern religious man is more vitally concerned than that of certainty in regard to his knowledge of God. He finds the tenets of his faith being challenged from many sides. Even the scientist is admitting that the laws of nature, so long considered to be eternally true, express only probable certainty. And Professor John Dewey has reminded us in his Gifford Lectures, *The Quest for Certainty,* that man's search has too often met with failure because he wanted to be certain of more than it was possible to be. In the religious sphere the humanistic group is frankly acknowledging its uncertainty of God, and trying to make the best of life with the certainties that humanity itself can achieve. Doctor Brown is still able to preserve his certainty of God in this distraught atmosphere, and to offer suggestions for those who struggle with the same problem.

The title itself suggests Professor Brown's method of treatment. There are four pathways with which he deals *seriatim:* Authority, Intuition, Reasoning, and Experiment. These may be described as four ways of testing beliefs. The first is to compare them with what the experts have to say. It is a scientific method, and is valid, he claims, for religion. We accept the authority of the expert because we believe that what he has told us is capable of verification. By intuition the author means those immediate insights which come to the religious man from time to time by which he is assured that he is in contact with reality. This is the mystic's way of certainty. In reasoning man makes use of the instruments of logic to validate his religious convictions. The word "God" for the author is a symbol through which he expresses his faith that the ultimate reality in the universe is the moving spirit in all nature and in everything that happens. He argues that because we use the old words to describe our present

experience does not necessarily mean that we carry over the conceptions of God which our predecessors had. Conversely the use of new symbols would not indicate that the reality to which they point had changed. The fourth method of testing is the experimental. The most trustworthy knowledge of God that can come to a man is that which he gets by putting his ideals into practise and finding them workable. Therefore the experimental test is the most satisfactory of all.

Doctor Brown has written well. He carries conviction without imposing dogmatism. He has no thought of belittling the problems. While he has his own faith, he realizes that each man must find the reasonable basis for his own beliefs, and that faith cannot be imposed from without. At the same time, he believes that by exploring life at its best, we may still find that Christian faith in God vindicates itself. A. S. Woodburne.

The Preacher and His Missionary Message. Stephen J. Corey. Nashville: The Cokesbury Press. 1930. Pp. 221.

Every preacher who is in earnest about his task ought to read this book. Doctor Corey has done a splendid service in drawing attention here to the preaching values of the findings of the Jerusalem conference, and to the centrality of the place of the preacher in the missionary enterprise. Who is to keep these home fires burning? Surely the place of the preacher in educating the congregation is foremost.

This little volume is valuable inasmuch as it reflects the new spirit and new approach that characterizes the missionary enterprise in our day. It is not that the sense of compulsion has gone, but its interpretation is more spiritual and ethical. It is not an external authority that compels, but an inner spiritual power that impels. In answer to the repeated suggestions that the non-Christian world is getting along pretty well without the Christian religion, the author makes the incisive reply that he knows of nobody either in the West or the East who is getting along pretty well without Christ. The motive of sharing is more to the front today than perhaps ever before.

One of the benefits of the new point of view is the breakdown of old geographical limits. There never was a geographical limit in the mind of God. Neither is there one for paganism. If the West can no longer seem to have a monopoly of Jesus Christ, neither has the East any monopoly of paganism. Paganism shouts at us from the front pages of our newspapers, and stalks unabashed in our city streets. The missionary challenge is to the entire church and is simply a call to the church to make practical the claim that Jesus presented a religion that is universal. If any preacher suspects that the day of missions is done, let him read this book.

A. S. Woodburne.

The Christian Ideal for Human Society. ALFRED E. GARVIE. New York: Richard R. Smith, Inc. 1930. Pp. 477. Price, $4.00.

DEAN GARVIE, of the Faculty of Theology, London, has given us in this volume an exceedingly comprehensive survey of Christian ethics. So much of the recent psychological and sociological knowledge has bearing on our ethical problems that it is timely to have a survey that takes account of these recent contributions. The author has been a student of Theology and Ethics for many years, and is eminently fitted to undertake such a task as this work represents. An examination of the excellent table of contents indicates the thorough way in which he has analyzed the problems of ethics for theology. Doctor Garvie has the mind of a systematic theologian, and what he gives to us is a system in which the various elements are closely knit together. It is a pity that a work as extensive as this should have no index. We have encountered several of the newer theological works from which indexes are omitted. It is to be hoped that it does not represent a new fashion.

It is the conviction of Doctor Garvie that morality and religion are most intimately related. The contributions of religion to morality are well stated as giving morality a wider horizon, a firmer assurance of its cosmic significance, greater resources by relating the moral man to God, a stronger motive, a higher example, and a longer prospect. He also indicates clearly the growing Christian consciousness in regard to ethics. It is the death-knell of an attitude of indifference, and an awakening to the conviction that the Christian ideal must be realized in business, in politics and the affairs of the workaday world just as surely as in worship. There can be no return to the individualism of the last century. All our new knowledge stresses the essentially social character of man. This is in harmony with the religious conception of men as children of God. At the same time the individualistic attitude of other days brought out a truth that we must not forget, viz., the goal of self-realization. Yet there is no disharmony between the social and self-realization elements in personality. For it is through sacrifice and service to his fellows that man realizes his best self. We must all agree that Doctor Garvie has stated here the essential contribution of Christian thinking to ethics. What follows must be a working out of this principle.

There are four parts into which the present volume is divided: historical, ethical, psychological, and sociological. The first is a rapid yet careful survey of the history of Christian ethics; the second deals with the outstanding theories of philosophical ethics; the third discusses the nature of man as a moral being; the last deals with the more urgent problems of a Christian ethics for our day, such as the problems of the family, of

education, of industry, of leisure and culture, of politics and of the church. It is quite impossible for a reviewer to do anything more than indicate the comprehensiveness of the work which Doctor Garvie has done. In the constructive portion he has shown how the universal element in the teaching of Jesus is significant for the entire field of human conduct. The Christian ethic is the working out in the ramifications of society the principle of love, love to God and equal love to self and neighbor. Jesus' moral teaching was no interim ethic, but an ideal that has never yet been superseded. There are still plenty of creative tasks to allure us in harnessing the Christian ideal to the social situations of our day. Doctor Garvie's volume is not only analytical but suggestive for the Christian church and its moral problems.

A. S. Woodburne.

Psychology and Religious Experience. W. Fearon Halliday, M.A. New York: Richard R. Smith, Inc. Pp. 320. Price, $3.00.

Professor Halliday occupies the chair of Theology and the Philosophy of Religion at Selby Oak Colleges, Birmingham, England. He therefore comes to the task of examining religious experience with a wide range of interests, and the book before us includes material that is not strictly psychological. Indeed the more philosophical portions are perhaps the more satisfactory. It is inescapable. Psychology is a science of the behavior of persons, and persons cannot well be considered apart from the environment in which they live. That means that psychology leads on to philosophy.

But our author has limited the sphere of his inquiry into religious experience. In the first place it is limited to Christian experience almost exclusively. In the second place it is limited by his particular interest, i. e., to produce a book "whose purpose is to help the pastor to succor the bruised and mend the broken," and that means a large proportion of space devoted to the things in life that bruise and break. A third limitation is that the psychological technique which the author uses is practically confined to psychoanalysis. His use of what is known in this country as scientific psychology is practically negligible.

The book includes some very useful discussions of practical affairs with which the minister is called upon to deal. For example the chapter dealing with sympathy brings out, as it deserves to be stressed, the primal importance of sympathy for the work of the pastor. Sympathy is the offspring of love, and love is fundamental in Christianity. Professor Halliday discusses the double meaning of sex in the Freudian sense. Freud connects sex with religion, and regards it as the most dominant of human

instincts. It is sex and the fear of the power which it embodies that caused man to mark things off as tabu or sacred. Sacredness is in early society attached to material objects. In the higher forms of religion, such as our own, the object is to attach the sense of the sacred rather to personality. There is then a paradox, as Barth would call it, as between the elements of love in the moral sense and passion in the life of man, and in the development of religion. It seems unfortunate that a man of Professor Halliday's acumen should accept this one-sided view of Freud so readily.

One of the gravest criticisms of the Freudian treatment of the mental life is its overemphasis of the abnormal. Freud is a physician and gets most of his data from neurotic patients. There is much that he has done that is of help in the treatment of psychopaths. Not a few such people are religious. It is valuable for the minister to have some knowledge of this field. But it has grave dangers. It needs to be used only with expert knowledge. It lends itself to morbidity and introspection, often unhealthful. The author warns ministers of that danger. It is to be hoped that none, in their enthusiasm for the uses of psychotherapy herein suggested, will lose sight of the warning.

A. S. Woodburne.

Humanism: Another Battle-Line. Edited by William P. King. Nashville: Cokesbury Press. 1931. Pp. 298. Price, $2.25.

This volume is a critique of humanism from ten theistic scholars. It has both the merits and the demerits of a compilation. The merit is that one has the accumulated judgment of ten men instead of one, as in the case of a monograph. It is an advantage to see how different men attack the same problem, and there is a distinctiveness about all ten in the present case. The disadvantage is a certain lack of coherence, and a tendency toward repetition. It was almost inevitable that ten men, criticizing humanism, should reiterate the same criticisms. The essays are by no means of equal value. As it appears to this reviewer, those of Dean Shailer Mathews, Professor William Adams Brown, and Professor D. C. Macintosh are the most penetrating. This is not meant as a depreciation of the other writers.

There is a spirit of sympathy and an effort to understand humanism in these essays that is conspicuous for its absence in much of the anti-humanistic literature. Most of these scholars realize that humanism stands for a protest and an attitude that were needed. It is pointed out repeatedly that most theists cordially subscribe to all the positive positions of humanism, as e. g., those enunciated by Curtis Reese: "(i) the authority

of evidence; (ii) the supremacy of intelligence; (iii) the validity of freedom; (iv) the leadership of the competent; (v) the commonwealth of man." It is with the negative conclusions of the humanist that the theist draws the issue, that is his non-theistic conclusion.

The humanistic attack is against what he deems to be the unwarranted metaphysical assumptions of the theist. He has a strong case in pointing out that the traditional theist puts more into his conclusion than is to be found in his premises. To be sure, the humanist does not always do full justice to the fact that the theist acknowledges his conclusions to be largely those of faith. Most theists know full well that God is not found at the end of a syllogism. But when they read the meaning of the universe, that universe which as Dean Mathews points out the humanist himself cannot escape, they insist on the right to read its meaning in terms of God. When humanity is regarded as belonging to the world of Nature in contrast with God as the supernatural, the humanist has good ground to object. These theists object that much of the attack of the humanists is against a bogey dualism that no modern theist holds. Dean Mathews states the case against the humanist that he fails to recognize that the universe is of such a character that it makes possible the production of personality within it. To relate oneself to those "personality-producing forces" of the universe demands a personal adjustment or response. It is difficult to escape the conclusion that those forces which have produced personality are themselves susceptible of personal response. The theist reverently and trustfully gives the name "God" to those personality-producing forces of the universe with which he has to make personal adjustment.

Some will object that what Dean Mathews and other modernists are here talking about is not the God of Christian theology. That would seem to suggest that there is a single Christian theology, fixed for all time. The content of our mental concepts is always fluid, changing with developing life and added experience. The Christian conception of God is no exception to that rule. If a Christian thinker in the modern world finds the meaning of God in ways that are not in apostolic succession to the traditional theologies, who shall deny him that right? Let us remember that theism and humanism are both postulates of faith. Neither can be established by any kind of proof. As long as both are seeking to conserve the values of life and to cooperate with the environmental forces for a better world, they can afford to be pretty generous toward one another.

A. S. Woodburne.

The Doctrines of Christianity. Paul L. Mellenbruch. New York: Fleming H. Revell. 1931. Pp. xxvi and 257. Price, $2.50.

The secondary title of this volume is, A Handbook of Evangelical Theology. The standpoint is that of conservative Lutheranism. The method is that of a minute analysis of the traditional doctrines of Christianity. There are sixteen pages of analysis given in the table of contents, as compared with 238 pages of text. Under each caption a very brief statement is made and this is followed by scriptural quotations to authenticate the position taken. Naturally the selection of texts is with reference to the end in view. Not many modern folks will be much interested in such points as the distinction between "original sin originating" and "original sin originated." In fact there is little in this book to indicate that Christianity is a living faith for people who have to find answers to the problems pressed upon them in this age of science, industrialism and democracy.

A. S. Woodburne.

The Mysore Tribes and Castes. H. V. Nanjundayya and L. K. Anantha-krishna Iyer. Vol. III. Published under the auspices of the Mysore University, Mysore, India. 1930. Pp. 619, with 73 illustrations. Price, Rs. 12, as. 8, or 20s.

The Mysore University is to be congratulated on the present ethnological enterprise. It is a well-known fact that many of the tribal and caste customs are rapidly changing, under the stress of modern conditions. The rapid spread of education, better facilities for transportation with all that that means in the way of wider social contacts are resulting in the disintegration of many time-worn beliefs and practises. It is a wise move to undertake a thorough investigation of the different groups and record their customs before they have utterly passed away.

This is the third of a four-volume work, and covers the groups from *C* to *K* inclusive. It includes studies of three religious groups—the Roman Catholic Indian Christians, the Protestants, and the Jains—as well as the tribal and caste groups. The work is done with painstaking accuracy. Rao Bahadur L. K. Ananthakrishna Iyer, the well-known anthropologist, is exercising great care in recording his observations with precision, and is to be complimented on the splendid way in which he is carrying to a successful conclusion the work begun by the late Mr. Nanjundayya. He has already placed the anthropological world under his debt by his works on the Castes and Tribes of Cochin and the Anthropology of Syrian Christians, and the present work is another monument to his indefatigable scholarship.

A. S. Woodburne.

Humanist Religion. CURTIS W. REESE. New York: The Macmillan Company. 1931. Pp. 95. Price, $1.00.

DR. CURTIS W. REESE is one of the clearest exponents of religious humanism. Through his writings one can feel the pulse of a man deeply interested in the higher things of life, and anxious to enlist others in the cooperative quest to make life more worthful. In the volume of *Humanist Sermons* (1927) of which he was editor and to which he contributed the preface, he denied that Humanism is atheistic, claiming that its attitude was one of quest rather than denial. In the present volume he does not say that he has left that position, but there is nothing to indicate that he regards Humanism as questful for God. In fact, he sets over against one another in contrast three philosophies of life: Materialism, Theism, and Humanism, and throws his lot in with the latter to the virtual denial of the others.

The present volume gives us a very good analysis of the outstanding features of the humanistic movement. The most significant thing about the humanistic emphasis is the idea of human control. This is the way put forward for the making of a better world and more satisfying life. Man must put his own purposes into effect by his own control. Doctor Reese believes that it is possible for man to "wring a satisfactory life from environing situations" even when such situations are none too friendly. We admire the humanist for his courageous faith in the possibility of a good life apart from any guaranty from the superhuman. The theist, too, admits that faith is adventure, involving real hazards. The humanist and the theist agree that there is a possibility of wringing a satisfying life from environing situations. But the theist goes a step further and says that his faith in such a possibility is an outcome of his faith in the teleological character of the environing universe which purposiveness he identifies with God. In the real business of living there is much in which they can unite. In fact there is nothing in the actual program for life here proposed that is new or strange to the liberal theist. Both are seeking for what Jesus was pleased to call the more abundant life. The theist finds that faith in God gives depth and meaning to the quest. He believes it to be the implication of the humanistic faith that the satisfying life can be wrung from environing situations.

It is not quite clear why the author calls this religion. He does not tell us whether he would identify religion with morality. It is clear, however, that the humanistic philosophy of life is ethical, and non-metaphysical. At least it tries to be non-metaphysical, but does not completely succeed, for it carries implications about the nature of reality, the character of the environing universe, whether these be frankly expressed or not. One has a suspicion that this is called religion because the humanist is conscious

that his search for the satisfying life has cosmic significance, and has something of a plus beyond strictly human relations. We are grateful to the author for this clear statement. We wonder how much more he would admit, that seems to be implicit in the philosophy of life described.

A. S. Woodburne.

The Religion of Man. Rabindranath Tagore. New York: The Macmillan Company. 1931. Pp. 244. Price, $2.50.

The volume before us contains the text of the Hibbert Lectures delivered at Manchester College, Oxford, in 1930. It is really the confession of faith of the great Indian poet and mystic. Tagore makes no pretense of presenting a book that is scholarly or philosophical. The subject of religion has gained interest for him through the experiences of life, and the present volume tells the story of that unfolding interest and its implications. His approach is neither that of the theologian nor the historian, but of the poet. He has the poet's love for the beautiful and vision of the ideal. His religion is a reverberation of the poetic outlook on nature and humanity.

One of the ideas for which Tagore has been contending for many years is the unanimity of East and West in regard to the great cultural ideals. He gives it as his opinion that the greatest of divisive interests in the past have been geographical. The great advance in transportation facilities has broken down the older geographical isolation of different peoples, so that the only reason for differences is disappearing. The time has come for the sake of truth and of peace that we must seek for a larger measure of agreement among the religious forces and other cultural forces of the world. Tagore's own school at Santineketan is conducted on that principle. In the present work we find him drawing freely upon the teachings of Zoroaster, Lao-Tze, and other religious teachers than those of India.

Beyond the historic forms of religion Tagore would have us see the human spirit responding in very similar ways to the Eternal Spirit. Religion can have no abiding interest in things material or physical. Its paramount concern is with "the surplus" of which our personality is a part. Tagore's idea of the surplus with which we are akin reminds one of William James' reference to "the More," and to Schleiermacher's emphasis on the sense of dependence on a power that exceeds man's self. Tagore makes this the text for interpreting the Universe in terms of human personality. His humanistic attitude is very conspicuous. He finds a good deal of inspiration in the Upanishadic view of the personal

spirit as akin to the cosmic spirit, but he refuses to carry it to the extent of a pantheistic view of the universe. That doctrine leaves a blank instead of an experience of peace and joy. The great Indian concept of *Yoga,* which means yoking or union, ought to be understood psychologically rather than metaphysically. The religion of man is one in which the free, pure human spirit seeks its union with the best of the ideal world that is revealed to us in human personality. The God with whom we should seek union is not a God of cosmic force but one of human personality.

The present volume is interesting as disclosing the movements of a great questing spirit. Its value is in the field of autobiographical rather than theological literature. It leaves out of consideration too many factors to be of value in the philosophical interpretation of religion. There are many aphoristic sentences which make it a pleasure to read the book. It has the poetic touch of beautiful phrases.

A. S. Woodburne.

The Nature of Evil. Radoslav A. Tsanoff. New York: The Macmillan Company. 1931. Pp. xvi and 447. Price, $3.00.

There is no problem that has baffled the mind of man more than the problem of evil. He seems on the one hand helpless to surmount it, and on the other incapable of explaining it. The crux of the problem, of course, is its bearing on our theistic beliefs. How can we reconcile the presence of evil in a universe that is in the control of a Being who is both good and all-powerful? Any man who can throw light on this perplexing problem is sure to win the gratitude of humanity. Professor Tsanoff has written a thoughtful book that surveys the treatment of evil by philosophers, poets, and religious leaders. He has subjected to careful scrutiny the interpretations of those discussed, and in a final chapter has proffered a solution that seems to him to deal most adequately with the problem.

The student of philosophy and of theology will be very glad to have so much historical material concerned with the problem of evil brought together in a single volume. Perhaps the least adequate portion of the book from the historian's point of view is the first chapter, which deals with the problem of evil in the great religions. So far as it goes it is useful, but the problem has bulked so large in some of the ethnic faiths that a somewhat more extended treatment would have been more balanced.

The historical treatment of western thought concerning the problem of evil is rather weighted on the side of pessimism. One might almost call the book, A Critique of Pessimism. It is one of its merits that it deals so fully with the pessimistic view of the world and man. In almost every case the author has been able to throw light on the reason for such a view

predominating in the particular individual. It can usually be explained by experiences of a tragic character. The arch pessimist seems to have been Hartmann who suggests that this is the best possible world, but that it could not be worse. Curiously enough Hartmann was happily married, and it used to be said that one of the happiest places in Germany was the home of these pessimists.

Professor Tsanoff is particularly good in his keen criticism of the pessimistic fallacy. Inasmuch as pessimistic philosophy is a reasoned protest against the tragic experiences of life, it is its own implicit refutation. If it were logical and simon pure, it would be nothing more than a "mere moan and troubled weather." This is the paradox of scepticism. The only true sceptic was the Brahman seer who when he was asked the nature of Brahma preserved silence. Any statement, either positive or negative, involves knowledge-content which he did not acknowledge. So in the consideration of evil, reasoned dissatisfaction with life discloses, as the author shows, one type of heroic endeavor to surmount evil.

The final chapter of the book under review presents "a gradational view of the nature of evil." The approach is from an examination of the philosophy of value. The value-character of reality is inescapable. Value is not an entity, but is the qualitative aspect to be found in all things. A philosophy of value postulates a hierarchy of being, relatively higher and lower features in reality. Without such an admission the problem of value not only cannot be solved; it cannot arise. In this scheme, evil is regarded as degradation, the pulling down of the higher by the lower. Microbes and bacteria are just as natural as we are. They become evil when they obtain the ascendancy over us in disease. The moral and religious struggle of man is the effort to obtain the ascendancy of the higher over the lower. "Man's idea of God is his gesture toward the dizzy utmost of value, the infinite reach and endless span of it." Our faith in God is a faith in the ultimate reality, conservation and enhancement of values. "For just this upward urging, ever more perfectly active character of the cosmos is what we can intelligently mean by God." The only sense in which we have any right to "accept the universe" is as a battle-ground on which we have a chance to achieve victories for the higher.

This is a statement of faith which ought to appeal to the modern theist. It is a faith, but a faith that at least attempts to account for evil in a rational way. It is scarcely possible in the present state of our knowledge to do more. So far as we can see, there is not likely to be possible more than this in the future. Professor Tsanoff has given an interpretation that is worthy of our profoundest consideration.

A. S. Woodburne.

The Origin of the South Indian Temple. N. Venkataramanayya, Ph. D. Published by the University of Madras. 1930. Pp. iv and 79. Price, Rs. 1/8.

It has been commonly held that to Buddhism India owes the introduction of both sculpture and architecture. The Mauryas, a dynasty which ruled in the fourth century before the Christian era, were credited with the introduction of stone architecture. This same theory has influenced popular opinion in regard to the great temples of Hinduism which are to be seen in South India. Dominant Buddhistic influence is seen in such ancient monuments as the Seven Pagodas at Mahabalipuram. Doctor Venkataramanayya, of the History Department in the Madras Christian College, has carefully examined the evidence for this commonly accepted thesis, and as a result has rejected the thesis of Hindu borrowings from Buddhism.

Part of his evidence is textual. He interprets the texts which have been used to credit the Mauryas with the introduction of stone architecture as indicating not the introduction of architecture into Hinduism, but the introduction of stone in place of wooden shrines which had hitherto been used. Obviously the perishable antecedents to stone temples would have left no trace behind them after so many centuries. Doctor Venkataramanayya has adduced a considerable amount of textual evidence to show that all the important elements in Hindu temple architecture existed before Buddhist times.

The main portion of the author's thesis is to indicate the actual manner of the development of the South Indian temple, a development which was paralleled in the development of Dravidian religion. The chief element in Dravidian religion was the worship of ancestors and village deities. The graves of the ancestors were marked at first by stone circles around the graves, many remains of which can still be seen. Then developed the use of the dolmen or cromlech which was like a miniature of the man's abode in life. These burial-places gradually became shrines where the departed might be worshiped, a change which was, of course, so gradual as to be imperceptible. The author finds evidence to indicate an amalgamation of this cult of ancestors with the worship of the village gods. Here folklore comes to his help, for there are many legends to account for the origin of village deities, showing them to have been originally persons living in the villages who have been worshiped because of some extraordinary occurrence after their death. With the amalgamation of these two types of spirits, we have the development of the dolmen or cromlech gradually into the temple. There are many rituals still extant among various tribes and castes throughout South India which are associated with the cult of ancestors and at the same time disclose the significance of elements in the temple architecture.

A perusal of Doctor Venkataramanayya's thesis compels the reader to admit that it is both challenging and convincing. He is one of the most painstaking of the younger Indian scholars today, and this volume is the result of careful research, both in textual and anthropological matters. It is pretty certain to change the popular opinion in regard to the origin of the South Indian temple.

A. S. WOODBURNE.

The Unlocked Door. JAMES BLACK. New York: Harper & Brothers. 1931. Pp. 232. Price, $2.00.

EITHER as a source-book for those who use children's sermons in their services, or for those who read to their children at home, this book of Doctor Black's is of great value.

Each story is entertainingly told and is fresh and pointed.

Children must enjoy attending Doctor Black's services if he keeps up that sort of ministry to them all the time.

GEORGE F. FINNIE.

Preaching Values. HALFORD E. LUCCOCK. New York: The Abingdon Press. Pp. 312. Price, $2.00.

THE purpose of Doctor Luccock in writing this book was to bring to the attention of the homiletic profession the new preaching values found in modern translations of the Bible. In this he has been eminently successful.

There is a freshness in the interpretations which most preachers will welcome. At times there is evidence of forcing a subject out of the text; as a result, there is a loss of naturalness. But, on the whole, they are very much worth while.

The titles used for each subject are very suggestive. Some of them are excellent, and some quite ultramodern. In recommending this homiletic work, it is hoped that it may not be used as a crutch for crippled preachers, but more as a source of inspiration and insight from which we may forge our own homiletic weapons.

GEORGE F. FINNIE.

What Can Students Believe? Arranged by ELMORE MCNEILL MCKEE. New York: Richard R. Smith, Inc. 1931. Pp. 138. Price, $1.60.

HERE are ten addresses given at Yale Convocations by some of the foremost preachers of the present generation. These addresses deal with the vital problems of religion as seen through the eyes of modern youth. It would be idle to single any one out. They are all good and must have met a good response from those who heard them. Modern? Yes! But vitally apostolic in the sureness of their convictions and simple helpfulness.

GEORGE F. FINNIE.

The Nameless Longing. HUBERT L. SIMPSON. New York: Harper & Brothers. 1931. Pp. 305. Price, $2.00.

THIS book of sermons by the minister of the Westminster Church, London, will make not only good reading but will reveal the preacher's art to those who have an appreciation of that elusive thing called "good preaching."

The titles are superb; especially the first and the last in the volume. *The Nameless Longing* and *The Useless Longing* are as nearly perfect as titles could be.

The style is clear and simple, and the whole book has a most definite charm. As a book of sermons it is much above the average.

GEORGE F. FINNIE.

Jesus as a Friend. GEORGE STEWART. New York: Richard R. Smith, Inc. 1931. Pp. 156. Price, $1.50.

THIS book of sermons—they might easily be called biographical sermons, for they deal with a group of folks who came into contact with Jesus and claimed his friendship—is of real homiletic value.

While dealing with a variety of individuals, yet the true picture which emerges at the last is that of Jesus himself. We come to know him from his contacts with others.

The book is interestingly written and should commend itself to all who like to read the written sermon.

GEORGE F. FINNIE.

Protestant Cooperation in American Cities. H. PAUL DOUGLASS, Institute of Social and Religious Research. New York. 1930. Pp. xviii and 514.[1]

THE periodic publications of the Institute of Social and Religious Research are welcomed by every student of contemporary church life in America. Perhaps no volume has brought more important information to light than this recent study. After twenty-one years of the federation church movement in urban centers, Douglass set himself to find out what the experiment signified. He made a rather exhaustive research into the organizational, administrative, and program features of the movement in twenty cities and one State. Most important was his analysis of federation aims and his critique of the same. The findings have stirred up no little discussion in official Federal Council circles, for the text is a challenge to the opportunistic policy that has characterized the movement.

[1] For a complete study of the federation movement, the reader should examine the other volume of the survey, *Church Comity: A Study of Cooperative Church Extension in American Cities.* New York, 1929, pp. 181.

The sorry fact is that such invaluable studies as those of the Institute do not become the thinking property of the forces of Protestantism. In this case, any desire for a closer functional union of evangelical denominations is bound up with the problems that are defined in this volume. More immediately still, any constructive effort bearing on the broader interests of the Kingdom that a single denomination may desire to promote cannot be chosen wisely apart from the factual conditions that this investigation embodies. The Institute is making available for the churches of America empirical evidence that is essential to an understanding of present-day churchmanship; is there not a moral obligation resting upon denominational leadership to make these materials basic determinants in their promotion policy?

The survey report is divided into three sections: general features, technical processes, and appended measurement scales. The whole study is replete with diagnostic charts and statistical tables. If one is interested in the relative emphasis and purposes of evangelism, social religion and religious education as practised in our city-wide movements, he will find an analysis of them here that raises fundamental questions bearing on the functioning of religion. The question of comity was reserved for treatment in the companion volume that has been mentioned. The subject of missions is conspicuous by its complete absence from the report. Women's work has been given due consideration. One arresting fact is that only four pages in the entire volume are devoted to youth work. Does not this signify a lack of proportion either in the survey or in the federation's program? A careful sociological study of "religious distance" is included which illumines wide areas of interchurch activity and singles out issues that hitherto have baffled Christian leaders and made cooperative efforts difficult or impossible. Due consideration is given to the subject of secular-religious redefinition of institutional prerogatives.

From the view-point of policy, the most important sections are chapters twelve to fifteen inclusive. Doctor Douglass pays the federation movement a deserving compliment in illustrating in such a comprehensive study how far-reaching is the appeal of this youthful enterprise. At the same time he points out time and again how halting, dodging, and opportunistic the work has been. It offers "no distinctive position on debatable issues"; it is "weak in the more positive side of a theory of churchmanship"; federation thinking has remained departmental; "it is not profound enough for the ends which it seeks"; in brief, it lacks "a basic philosophical and religious groundwork for itself." The author is probably right in concluding that this movement which carries within it such

rare potentialities for spiritual statesmanship has arrived at the crossroads. It must choose between the perpetuation of a semi-critical promotional religion (this "orgy of energism") and the working out of certain rational and religious rubrics which can provide a progressively sound basis for action. Whether the official leadership in the federation will adopt the latter fearless position remains to be seen. The observer may cherish a little anxiety judging from certain editorials that have occurred recently in the *Bulletin* of the Federal Council. Unless its spokesmen do take a pronounced step forward in the light of the fact-finding in this survey, their cause will meet with a serious arrest and the interests of the Christian Church will suffer accordingly.

STEWART G. COLE.

The Dream Power of Youth. Young People Today and the Religion of Jesus. PERCY R. HAYWARD. New York: Harper & Brothers. 1930. Pp. xv and 177. Price, $2.00.

THE book is as alluring as the title. The author has sounded out the hearts of American youth through two decades of secretarial work with them, and has ventured to reveal the spiritual resources they represent. Readers who have become too adult-minded may renew their youth by paging this study. The text is unique in two particulars. It gives primary consideration to emotion, imagination, ideal, loyalty, in elucidating the religious values of youth. This "dream power" within young life is tremendous in potentiality for good and ill. The Christian leader should pitch his adolescent interests in the church in terms of this motive strength. His business is to call it forth and release it in projects that carry forward "the religion of Jesus."

The other striking characteristic of the book is its generous reference to types of program that are set up for this very purpose and made available to youth under Christian auspices. He cites over a score of varied appeals for both sexes, for various personal functionings, and for different seasonal and social occasions. It would have been abundantly worth while had the author developed these programs in terms of their auspices, objectives, patterns, and relative values. Besides, a reference bibliography covering these agencies would have enhanced the value of the book greatly. Doctor Hayward is director of Young People's work for the International Council of Religious Education, and an alumnus of Crozer Theological Seminary.

STEWART G. COLE.

This New Education. Herman Harrell Horne. New York: The Abingdon Press. 1931. Pp. 280. Price, $2.50.

Doctor Horne, the well-known educator in New York University, claims that the element of novelty in the new education "is not so much the theory as the practise." Drawing liberally upon literature from Plato's *Republic* to the editorial columns of the *New York Times,* he defends his view-point emphatically, although one may conclude that he is using proof-texts. The author maintains that education, morality, and religion are closely related and that the connecting bond is "a philosophy of personal idealism." This leads him to be particularly disfavorable to the pragmatic and behavioristic schools of thought. He grants that Dewey's view-point has become the commanding one in American education and names twenty-five characteristics that give it individuality; then he proceeds to qualify them by pointing out that at best they signify one-sided truths.

Several of the chapters had been published previously in church periodicals, making the text one for popular consumption. The approach to the associated themes is inspirational or apologetic rather than experimental or tolerant. Where theological considerations are stressed, the view-point is markedly conservative. The book will give the laymen an appreciation of what many educators are thinking and how one leader in particular is conceiving the task of the public and church school systems of America.

Stewart G. Cole.

The Economics of Christianity. James P. Kelley. Boston: The Pilgrim Press. 1931. Pp. xii and 247. Price, $2.00.

This is a remarkable little book; not because it contains so much that is new, but rather because it vibrates with such a ring of sincerity. The first sentence sounds the keynote: "We are living in an exciting time." The author is not an alarmist; he does, however, define beyond a doubt the danger lest business paganize America and religion degenerate into priestcraft. Though he characterizes himself as a modest layman, he sounds a prophetic call to his business and ecclesiastical associates to radical departures in social motive and purpose. Christianity needs a baptism of Christ's spirit so that evangelicalism will reassert its power over men's consciences and thus correct tête-a-tête abuses in the industrial order. The profit motive must be subordinated to humane interests; then economic conditions will be more normal and happy. Besides, he calls for a shift from conventionality in politics and in private habits of life to altruistic adventuresomeness and idealistic enterprising.

The Biblical critic may question the author's exegesis of Scripture,

but he cannot discount the richness of the man's loyalty to truth and his contagion of faith. It is true that Mr. Kelley claims that socialistic reforms must be incorporated in the American body politic. Current capitalism is not by any means the last stage in trade and manufacture evolution. But he is not an ally of Karl Marx; opposed also is he to the "prosperity" gospel of Roger Babson. The reviewer believes that he would find genuine fellowship with Kagawa of Japan or Norman Thomas of this country.

It would be quite unfortunate to give the impression that *The Economics of Christianity* is a piece of crimson propaganda. On the other hand, it is a rarely tempered essay on questions pertaining to the ethics of social cooperation in business, with a generous use of American and European scholarly references, and in a literary style that is quite uncommon in current writing. Typical utterances are the following: "Christian economics (and he rightly scores the schoolman whose only interest in his social science is the so-called 'economic man') cannot approve any methods, however efficient, that are unscrupulous." One ideal of modern business must become "the economic health of the whole community." Speaking of the international aspect of trade relations, he says, "In the diplomacy of sovereign states, passion and pride are an impertinence." "All the external compensation that a man who is a man ought to have is, first, the necessary means for wholesome living and greater efficiency; and second, love and gratitude and good reputation for the service he renders"; this is for the author the plain logic of Christianity. The book is dedicated to "The minister of the Old South Church in Boston, whom I am proud and happy to call my friend."

STEWART G. COLE.

The Idea of God in the Philosophy of Augustine. WILLIAM PEARSON TOLLEY. New York: Richard R. Smith, Inc. Pp. ix and 214.

THE extensive bibliography of Latin, German, French, and Anglo-Saxon works that accompany this study bears witness afresh to the universal religious appeal of Saint Augustine, and to the key place he holds in the history of Christian thought. By an assiduous regard for the testimony of the Bishop of Hippo's published works, the author reconstructs the genetic stages of Augustine's reflections upon the character of deity. He finds the saint's mother, Monica, the sect of the Manichees, Aristotle, Bishop Ambrose of Milan, and the apostle Paul were major forces influencing Augustine's theistic faith. At the same time, he scarcely gives any consideration to the political and cultural situation incident to the fall of the Eternal City and the crumbling of the Roman Empire as a controlling factor in the churchman's thought. For this reason, the view-point presents

Augustinian theology as a logical system of thought rather than as a rational projection of the saint's social experience.

STEWART G. COLE.

History of Fundamentalism. STEWART G. COLE. New York: Richard R. Smith, Inc. 1931. Pp. 360. Bibliography. Index. Price, $2.50.

ALL types of fundamentalism are attempts to preserve inherited dogmas against encroachment by the new environment. This study is concerned with recent Protestant fundamentalism in the United States. The immediate background is portrayed. Thereupon the conflict within the various denominations is described. The third section of the book considers the interdenominational efforts put forth to save the day for the older point of view. The fourth division of the investigation, easily the most original and all too brief, interprets the situation. Here Doctor Cole's knowledge of modern psychology is very much in the picture. We suggest another volume elaborating this point of view.

To appreciate this story of American fundamentalism, the significance of Protestantism must be recalled. Troeltsch has shown that Protestantism involves an appeal to the Bible but also to the individual's right to experience God in his solitariness and to interpret the Bible in his own way. Now if one side of the Protestant parallelogram is biblicism and the other individualism, the inevitable diagonal is bound to be denominationalism.

As fundamentalism went forth to the conflict with its literalism and traditionalism as sword and armor, victory seemed assured. All Protestants would support the appeal to the Bible. Since the naughty liberals had broken faith with the Bible, a few conferences and the founding of a few Bible schools and seminaries would blast them out of their educational and organizational strongholds. Literalism guaranteed the success of premillenarianism and supernaturalism. Ecclesiastical authority was at hand to execute the decision of the vast fundamentalist majority. The slight liberal minority could be outshouted and outvoted at every annual or quarterly meeting.

Why then after a decade of warfare have the fundamentalists failed to take even the front-line trenches? Alas! They did not allow for the denominationalism and individualism within their own ranks. For the Bible appealed to was not the Bible at all. It was only a very small Bible within the Bible. Worse still, the fundamentalists refused to take the Bible literally where denominationalism was concerned. The Baptist was literal regarding "baptize," but his pedobaptist friend would not waive on "baptism of infants." All the "distinctive principles" of the different

denominations had been derived from the Bible! The Roman Catholic can find texts supporting the Petrine hypothesis in the Bible. The Anglican knows his passages for the "episcopate *jure divino*." But the Presbyterian can find his "presbyter," and the Congregationalist his "democracy" in the Bible. Thus individualism and denominationalism wash away the foundation stones of literalism, while historical criticism digs the channels which let in the modern view of things. The literalism of fundamentalism on analysis proved to be *selective* not comprehensive.

Doctor Cole enables all to see just how the great campaign was planned and carried out. He sketches the battles within five denominations (the Northern Baptist, the Northern Presbyterians, the Disciples, the Northern Methodists, and the Episcopalians) in very objective fashion and touching upon the main points. The limitations upon this review prevent extensive quotation. The following excerpts must suffice. Of Neo-Calvinism he writes:

> The controversy reached a climax in 1925. When the fundamentalists were determined to regulate Presbyterianism, the Affirmationists claimed their right to the constitutional liberties which their faith had bequeathed them. The latter group began a steering campaign in the councils of the church. (It should be noted that the fundamentalist problem was forced completely at this juncture from theological questions to the issue of ecclesiastical law.) The defenders of the faith attempted to establish their rules without due regard for the processes of parliamentary procedure. One presbytery could not meddle in the affairs of another, according to the Discipline of the church and the insistence of the Affirmationists. The same standards forbade a general assembly coercing a local judicatory to do its bidding under any circumstance, as the fundamentalists had attempted. . . Since 1925 the progressive group, as constitutionalists, have inspired the religious ideals of the church.

His judgment upon the "restoration movement" among the Disciples includes this:

> Notwithstanding the clear evidence of division among Disciples, each group is strongly attached to the basic aim of their historic plea. That is, they both desire passionately the unity of Christendom. But they face the anomaly of obvious disunity among themselves. The restorationists have striven to bridge the gulf by asking for conformity to a biblically-defined program; the regular party have sought it by loyalty to New Testament ideals. The latter have believed that progress in Christian culture has necessitated the scrapping of the old prescriptions; hence progressives find that they have more in common with liberal Christians of other denominations than they have with the conservative group in their own brotherhood. . . The Disciples have lacked a constitutional foundation for their faith and an adequate denominational loyalty to hold their factions together in a period of critical readjustments in American Christianity.

Liberals should memorize the observations on pages 329ff.

The scope of Doctor Cole's book did not permit him to quote at length

from source documents. The treatment is too serious for humor. Hence many arguments of fundamentalism have been relegated to bibliography. But fundamentalism should be credited with broadcasting all the latest critical views. There are sentences in their writings that amuse liberals and alienate their supporters. The poem published by Richard Hayes McCartney at Chicago, Ill., on June 20, 1922, upon *The Betrayal of Jehovah Christ Jesus by Majority of the Northern Baptist Convention,* an eight-page "epic," deserves republication now. What Brother Albert said of Brother Clarence is on record in *The Christian Century Pulpit,* October, 1930, p. 22. One wonders why Congregational, Baptist, and Presbyterian fundamentalists cannot get together, inasmuch as all three use as basis the same Westminster Confession of Faith. For the failure of fundamentalism to win a complete victory in the Baptist denomination, the Baptist Congress should have been given some credit. And the main event at Yonkers, N. Y. (page 73), was the reading of an essay upon "Christian Baptism" published in both the Rochester Theological Seminary *Bulletin* and THE CROZER QUARTERLY.

The bibliography is on the whole well selected and arranged. The index is ample.

All in all, Professor Cole has rendered a conspicuous service to the historian through the publication of this interpretation of the fundamentalist movement in the United States.

CONRAD HENRY MOEHLMAN.

The Minister's Week-day Challenge. EDWIN H. BYINGTON. New York: Richard R. Smith, Inc. 1931. Pp. 230. Price, $2.00.

DOCTOR BYINGTON is Professor of Homiletics and Liturgics in Gordon College of Theology and Missions, and in his usually racy and interesting style gives us a volume on administration, pastoral care, ministerial ethics, and much practical wisdom. Unfortunate is the fact of verbosity; though interesting, one does not like to read too much to get the point. It is a book of "wisdom" for the parish minister rather than a volume that helps him come to grips with his tasks as was likely the purpose. For example, here is a chapter on "Pruning and Grafting," counsel on how to putter with program and organization, whereas the minister needs help as to the *Why* and *How* of both. Another section deals with "Evangelizing and Educating," wholly oblivious of the fact that the forward-looking churches see them not as two tasks but as one. A lot of wisdom from yesterday but not much light for tomorrow.

WILLIAM R. MCNUTT.

The Quest for Experience in Worship. EDWIN H. BYINGTON. New York: Doubleday, Doran & Co. 1929. Pp. 211. Price, $2.00.

"A NEW pastor used to signalize his advent by forming a new society of some sort. Today he is more apt to mark it with a new order of worship." This growing interest, so rich in possibilities for good, both needs and deserves guidance, making sure that the results sought are consistently kept at the experience level. The enabling experience sought is that of some genuine and immediate contact with God which results in the adoration and high resolve of the worshiper.

With this method of approach established the author proceeds to study the great quest for this experience under the sections, "The Liturgical Quest," "The Non-liturgical Quest," and "Present Tendencies and Possibilities," a total of fifteen chapters.

The main object of the worshiper in the Eastern church is the mystical experience of "standing in the presence of God," in the Western church this is supplanted by the marvelous or miraculous as witnessed in the Mass. Lutheranism's great contribution was the restoration of congregational worship, i. e., people-participation worship. And so on are the various Christian groups studied historically and their respective worship-experiences found and characterized; this makes a genuine contribution to the rapidly accumulating literature on the subject of worship.

Chapter XIII, from which the book takes its title, "Worship as an Experience," brings the book to its climax. Herein our author breaks up the worship experience into its elements, discusses and helpfully evaluates each.

A volume worthy of commendation, especially as a rapid historical survey, and a personal evaluation.

WILLIAM R. MCNUTT.

It Shall Not Be Again. THOMAS CURTIS CLARK. New York: Richard R. Smith, Inc. 1931. Pp. 88. Price, $1.00.

THIS is a volume of poems by the author, some of which are very excellent, for instance, "It Shall Not Be Again," "The Poor," "The Master," i. e. Lincoln, and "The Glory of Lincoln" appeal most to the reviewer. These poems, about eighty in number, are arranged in three sections—"Poems of Peace and Brotherhood," "Lincoln, Prophet of Peace and Brotherhood," and "The Vision of Peace and Brotherhood."

WILLIAM R. MCNUTT.

The Bible in Art. Louise Haskell Daly. New York: Scribner's Sons. 1930. Pp. 306. Price, $2.00.

The volume is an anthology of those two hundred Bible stories and incidents which have most influenced the art of two thousand years. It is a real service to have these culled and arranged in order; when thus seen one is impressed anew with a sense of how great is the debt mutually owed by religion and art.

However, the reviewer cannot escape the devout wish that the author had followed each story with a list of those outstanding works of art—painting, sculpture, music, literature, etc.—which it has inspired, where in the case of painting and sculpture the original might be found, and whose was the creative hand that produced each.

William R. McNutt.

John Knox's Genevan Service Book, 1556. William D. Maxwell. Edinburgh, Tweeddale Court: Oliver & Boyd, Ltd. 1931. Pp. 222. Price, 12/6 net.

"This volume is an attempt to explore exhaustively, in the light of the original sources, the liturgical uses and traditions of the Reformed (Calvinistic) Church as they are embodied in the Service Book of the English Congregation of Marian Exiles in Geneva, 1556, which a few years later, with slight modifications and additions, became the Service Book of the Church of Scotland and of the Puritans of England, until it was superseded eighty-five years afterward by the Westminster *Directory*."

In this scholarly volume, based upon careful and exhaustive research, the author has very considerably enriched the literature available to the student of Reformed Church liturgy. This work will be immediately discerned as indispensible to any one who is making a thorough study of public worship.

William R. McNutt.

Church Worship Book. Charles Wolcott Merriam. Boston: The Pilgrim Press. 1931. Pp. 208. Price, $2.00.

Remarkable indeed is the hunger for a more significant public service of worship in our churches. We seem but recently to have discovered how susceptible to the beautiful is the human spirit in its quest for God; hence wide experimentation in the elaboration and enrichment of the Service of Worship. Out of such experimentation comes the volume under consideration. Its content consists in forty-two thoughtfully arranged Orders of Worship, fifteen of which are for morning and evening services, sixteen for Special Days, three Brief Orders of Worship, and eight Orders for Evensong. These are wrought by a skilled workman whose diligence in

assembling material and insight in arrangement of the same is made available for him who possesses the book.

WILLIAM R. MCNUTT.

The Authority of Christian Experience. R. H. STRACHAN. Nashville: Cokesbury Press. 1931. Pp. 253.

THE perennial problem of Authority and Freedom in religion is the theme of this excellent book. However, "Authority" is used in an accommodated, rather than an absolute sense; authority is not of the sort that excludes freedom, but rather it is that variety which freedom evaluates and elects to the rôle of authority, much as Euclid is authority in mathematics. Hence "experience and authority are not in themselves contradictory terms."

Religious "Experience," enriched by reflection, by the authority of the church with its historical continuity, corporate and individual faith, its creeds et cetera, enriched by the contributions of science, and above all as enriched by Jesus Christ, such Experience becomes authoritative in life.

Doctor Strachan, Minister of St. Andrews Church, Drumsheugh Gardens, Edinburgh, writes out of a thorough knowledge of philosophy, biblical scholarship, and general literature producing a genuinely inspiring book. He leads one to consider matters which lie at the very heart of our faith. In the end he finds Jesus to be the superlative enricher of that religious Experience which comes to be authoritative.

> There is an intimacy in the Christian experience of God, made possible for us through Jesus Christ, which does not characterize any other form of religion. . The gift of the experience of God in Jesus Christ is the gift of an experience from which the historical Jesus is never absent. The gift without the Giver is bare.

A fine book for the fertilization of the mind and heart of the preacher and pastor.

WILLIAM R. MCNUTT.

Bible Story Book. FRANCES WELD DANIELSON. Boston: Pilgrim Press. 1930. Pp. 187. Price, $2.50.

WHILE this is a new edition of a volume which was first published in 1924 it has been so enlarged, revised, and illustrated that it is to all intents and purposes a new work and one which is of very practical utility for every person engaged in the education and guidance of children in the field of religion. Those who are really aware of child life as it is today and of the world as it is now taken for granted understand how difficult it is to present to children a knowledge of the Bible which at the same time that it is true to the history is also constructive and stimulating for

religious life. The book now under consideration is really a useful means to that end. Quotations from its pages would confirm that statement, for example, the way in which it presents the opening narrative of the Book of Genesis; but I have no desire to deprive readers of the service which the book is prepared to furnish. Instead it is to be greatly hoped that leaders of child life will become acquainted with the volume and thus understand directly its helpful utility.

FRANK GRANT LEWIS.

Belief Unbound: A Promethean Religion for the Modern World. WILLIAM P. MONTAGUE. New Haven: Yale University Press. 1930. Pp. 98. Price, $1.50.

RECEIVED by the library of the Seminary the copy shows that it was published in October, 1930, a second printing was called for the same month, and a third printing was required in February, 1931. This in itself suggests something of the importance of the work. Examination of the pages reveals that there is ample basis for the interest which the volume has aroused. It is an example of the fact that the extent of a book is no criterion of its worth. As a librarian who at the same time is interested in the questions of ultimate reality the reviewer is disposed to suggest without hesitation that for those who are concerned with ultimate being this is easily one of the most important books issued in some time. With no desire to lessen for thoughtful readers the satisfaction which awaits them in the pages of this work, he thinks they will agree that Doctor Montague, who is Professor of Philosophy in Columbia University, has faced the real problems of existence as they are not often considered. It is of little consequence whether one agrees with his conclusions or not; it is of distinct significance that one think through the questions involved as Doctor Montague has analyzed possibilities.

FRANK GRANT LEWIS.

History of North Carolina Baptists. Volume I, 1663–1805. GEORGE WASHINGTON PASCHALL. Raleigh: North Carolina Baptist State Convention. 1930. Pp. 572.

THIS is a volume which cannot be suitably considered in detail in an appropriate review and really does not need to be so considered. It is a book for permanent reference service. This appears as soon as one examines the pages, not merely from the contents, but also because of extended quotations from original sources and full references to those sources. As an example of the use of original records there is a complete reproduction of the Materials written by Morgan Edwards while on a tour of the State in 1772-1773. The unusual value of the work is further seen in the fact that this first volume covers the history only up to the beginning

of the nineteenth century, a further volume being planned for the later growth of the Baptists in the State. Another item of large value is the extensive and detailed index covering twenty-two pages of small but perfectly legible type and including not only contents in the ordinary way but references to personal and other names in detail.

It is worthy to note further that Doctor Paschall has not only prepared a history of Baptist life and thought in North Carolina but has done this with definite views of what constitutes Baptist principles and their application. It is in this respect that students of his book will find themselves either agreeing with his interpretation of what has occurred or departing from his estimate of the records of the events. For example, he is certain that Roger Williams was immersed (p. 40). This definite attitude, however, actually in no degree detracts from the highly stimulating interest which the pages of this volume everywhere arouse, and the detailed references to all sources of information not only certify the faithfulness and candor of the author but also enable the reader to retrace the course of events for himself and form a somewhat different conclusion if that may seem to him to be needful. The unsympathetic reader, if there could be such for a book of the value of the one before us, might be disposed to suggest that the author has given too much space, namely, 122 pages, to such topics as, Early Approximation to Baptist Principles, the Rise of the English Baptists, Baptists in Other American Colonies, Religious and Social Character of the North Carolina Colonists, the Quakers in North Carolina, and the Church of England in North Carolina; but, on further thought, the reader may be glad to find so much of the material naturally included under those headings as a part of the religious history of North Carolina, even though some of it may not seem essential for the story of North Carolina Baptists.

This review is made from number 14 of a limited edition of one hundred copies on rag paper and bears the autograph presentation of the author as a gift to The American Baptist Historical Society, a further item which is significant as indicating the way in which this work is published with a just concern for the worth of the materials and the many decades through which it is to serve in an unusual historical capacity.

FRANK GRANT LEWIS.

He Took It Upon Himself. MARGARET SLATTERY. Boston: Pilgrim Press. 1930. Pp. 88. Price, $1.00.

WHATEVER Margaret Slattery writes is not only interesting but of the first importance. This is distinctly true of the revised and enlarged edition

now issued of this work. Striking as is the title, the treatment of the subject which the pages reveal is no less significant and stimulating. It is to be hoped that the book will be read not only by those who have not seen the first edition but also by all who today are interested in a compilation of the best thought of some of the greatest minds which have undertaken to deal with some of the most pressing problems of every-day life.

FRANK GRANT LEWIS.

With the Door Open. J. ANKER LARSEN. Translated from the German by Erwin and Pleasaunce von Gaisberg. New York: The Macmillan Company. 1931. Pp. 112. Price, $1.50.

THE personal experiences of the Christian Mystics have always been a combination of inspiration and intrigue: inspiration, because of the compelling reality of these experiences of God; intrigue, because they cannot be adequately related without the use of baffling simile and metaphor. The mystic experience makes of its initiates an esoteric brotherhood.

The author of this contemporary document of a personal mystical experience has told his story with considerably more clarity than is usual among his confrères and has allowed a retrospective humor to illumine his lines. Without theology or philosophy being urged upon the reader, the book presents in a simple and beautiful manner just how one man came to realize God in a normal, wide-awake consciousness.

It is an added point of commendation that the volume is enthusiastically praised by Rudolph Otto and Rufus Jones.

ROBERT KEIGHTON.

Jesus—Lord or Leader? FRANK LENWOOD. New York: Richard R. Smith, Inc. First American edition. 1930. Pp. ix and 351. Price, $2.00.

THE book has its genesis in the author's personal experience. The son of a Congregational minister, he was educated at Rugby and Oxford, with three years' work in theology at Mansfield College. After traveling extensively in the Far East he served for three years as missionary in north India, later becoming one of the two Foreign Secretaries of the London Missionary Society, which position he occupied for thirteen years, resigning because he discovered that his theology had altered and that he "believed Jesus to be divine only in the sense in which it is possible to use the word of any other good and great man." While he felt that his religion was not changed, except to become more mature, he did not wish his views to embarrass the Society which employed him.

Immediately upon being released from his duties as a missionary secretary, he devoted himself to a study of the New Testament with the pur-

pose of becoming familiar with the progress made in this field during the two decades since his five years of service as New Testament tutor at Mansfield College. He brought to this study a conviction, based upon his years of Christian experience and work, that he had found "many a proof that the way of Jesus is the sure way of deliverance and progress, for peoples as for individuals."

While frankly confessing that his theology has changed he insists that in the main his present faith is the same as his former faith. "It is for these reasons," he says, "that I felt the call to try and clear the ground for those who have similar perplexities, without the certainties of which my life has assured me." He pleads that the Christian church should not bar the door against those who do not hold orthodox beliefs, but should "offer them the chance to join in the Christian way of life and to share the faith in God which is its power."

The fourteen chapters of the book carry out well the author's purpose to "shun reassuring ambiguities" in his endeavor to discover more truly "what the brave, beloved figure of Jesus really means." A careful study is made of the historic value of the Fourth Gospel, the trustworthiness of the Scriptures, and the evidential worth of the rest of the New Testament. The claims made for Jesus and the theory of his divinity are subjected to careful examination, the author reaching the conclusion "that our religious life turns upon our knowing God himself in the richness, the tenderness, and the grandeur of his Fatherly affection. . . Jesus would have been shocked and saddened if he had dreamed that men would worship him in the Father's stead."

In his final chapter, entitled "The Hope of Revival," the writer suggests that "while the general religious life of the churches today is often higher in morality and surer in spiritual penetration than were the churches of New Testament times . . . as a rule they miss the joy and spring and recklessness which marked the early church." He goes on to urge that "We shall not reach Jesus' conviction about God unless we live in Jesus' way." Failure to solve international, industrial, and social problems indicates that we are not doing this. We are not likely to understand Jesus while we tolerate absence of brotherhood. "When we follow Jesus we shall see revival, and the question of his worship will take care of itself."

The ability and evident sincerity of the author and the timeliness of its subject-matter make the book one of almost fascinating interest. While he sometimes falls into an error common to those who have greatly changed their theological ideas—that of magnifying minute matters to support new positions—the volume is well worth reading by any one interested in the

present-day approach to the person of Jesus and to the material upon which we must depend as the principal source of our knowledge of him.

RITTENHOUSE NEISSER.

Mothers of Famous Men. ARCHER WALLACE. New York: Richard R. Smith, Inc. 1931. Pp. 105. Price, $1.00.

THE author is a well-known writer of books for boys. The present volume, while well suited for them, is of interest to all classes of readers. The lives of sixteen mothers of noted men are sketched, most of them known only through the glory of their sons, yet all worthy of honor because of their own greatness of character. Although representing widely separated social classes—one a queen, another a gipsy, another a slave—they all manifested the love, intelligence, and power of true motherhood. Such names as Washington, Lincoln, Augustine, Wesley, Goethe, Barrie, Gough, and Booker Washington, are included in the list of those whose mothers have a place in the book.

RITTENHOUSE NEISSER.

By the Waters of Babylon. LOUIS WALLIS. New York: The Macmillan Company. 1931. Pp. 222. Price, $2.00.

THIS book is appropriately characterized as "a Biblical novel based on modern historical scholarship." In simple English, similar in style to that of the King James version, the author presents a romance of ancient Israel, involving the son of a wealthy family of Jerusalem, and the daughter of a poor peasant in the village of Maon. The scene is laid shortly before and during the overthrow of the Southern Kingdom. The conclusions of present-day scholars with regard to this period of Old Testament history are accepted as a background for the story. The mixed character of the worship at the temple, the use of the sacred buildings by those who were preying upon the people, the sufferings of the poor, the lack of agreement among the prophets, the process of compiling the Hebrew scriptures, are presented with dramatic vividness.

The work was written with the serious purpose of contributing something toward the restoration of the Bible to its rightful place in the minds of educated people as a source book of greatest importance in the study of the "evolution of belief in One God."

The story does not reach the usual satisfying conclusion, as the hero is carried into captivity, the lady is left behind at Jericho, and the "great book" is not finished. The author has left the way open for another volume which will bring the romance to a happy culmination and carry the history of the Jewish scriptures to completion.

RITTENHOUSE NEISSER.

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